

The Catholic School Journal

For Pastors and Teachers.

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*The first lectures in the initial course of the Catholic Institute of Pedagogy, New York, will be given next month. Indications are that the new department will be a success from the start, and that it will do much towards advancing Catholic educational work. The suggestion is made that the various teaching communities could with profit send a representative or two from their novitiates to attend the full course of lectures.

*Have your grading right to start with. Don't force fifty ill assorted pupils on some poor teacher to struggle with all the year. Don't be afraid of the parent who thinks her Johnny should be in the same class as the neighbor's Jimmy, or the middle-aisle somebody whose boy must "go up" every year regardless of merit. Stand by your guns.

*Plan to have plenty of supplementary reading this year. Get books, magazines, pictures and specimens, in stock. Get together things and facts to flash-light on history, geography and language work. Plan for busy work in reading, writing, thinking and doing, and you will relieve yourself of the strain in discipline.

*Why don't you use more "system" in your school? Movement in halls, distribution of materials, recitation sequences, drill work in all the common school branches may be made efficient only by system. The card index system may be adapted to the regulation of many features in the management of a large school so as to save time and labor, and promote efficiency.

*The hectograph, printing press, question and word lists, composition and topical outlines, adding cards, newspaper clippings and many other helps are indispensable to-day. Have all these helps at hand to use without delay. Fifty years ago the writing teacher went around sharpening quills and "setting" copy during writing time. To-day the entire class "gets busy" in ten seconds working with perfect copies and tools in order. It is folly to put "examples" on the board when you might distribute printed cards for similar and more effective drill work.

*Use your eyes. See everything that goes on in your room. The eye of the master is worth both his hands. If a boy can read a detective story in your room without you seeing him you need waking up. We say this not that we want the "good-because-watched" pupil but because this power of the teacher to "see" is significant of the mental alertness of the teacher and makes for efficiency in teaching as well as in discipline.

*The graded course of instruction for parochial schools in the larger cities usually conforms largely to the course presented for the public schools of the city except as to catechism, bible history and religious instruction. This is for the reason that grading is facilitated in taking in so many pupils from the public school grades. Indeed in some cities a system of transfer by certificate exists and graduates of parochial schools are accredited without special examination to the high schools and colleges supported at public expense. Certainly it is equitable that such rights and privileges be granted and that no special obstacle be put in the way of graduates of our schools.

*Study to save time and you will be surprised to find how much you can save. Assume a critical attitude toward your work and your manner, and you will be surprised to find how much you will improve. There is no standing still. Either you are yearly becoming a better teacher or you are drifting on the shoals of easy, lazy self-complacency.

*Make the school-room beautiful. Flowers, pictures, tinting, cleanliness and order will make it so. Make the school-room healthful. Ventilation and care regarding drafts and heat will make it so. Touch on personal cleanliness in an impersonal way. It is cruel to call public attention to some poor little boy's dirty hands and face if you can get results indirectly.

*The right conception of the educational value of what is called "news" is not to teach it as a separate study—to load another branch upon an already overloaded list—but to use it to teach most, if not all, of the other studies. To learn the location, climate, physical, and political features and products of a country in connection with great and dramatic events taking place there—as, last year, the South African war, the uprising in China, the treaty between England and Japan, the establishment of the Australian commonwealth, for example, all and much more information than can be taught by rote in the ordinary method of studying geography—is so plainly the best and most economical expenditure of the mental effort of teacher and pupil that only its obvious nature has so long kept it from being recognized.

*It is when education gives impulse to the higher power of the soul to exercise its influence over the thoughts, and the energetic will power puts noble desires into action that human nature becomes sanctified in its own aspirations. Mere book learning in itself can never make a truly great man or woman.

*The teacher who causes the child to recognize and respect the rights and property of others, to be punctual and prompt in all his school duties, to be methodical in his tasks, to work in unison with others, to apply himself and to persevere, to cultivate self-control and self-direction, to love work and to feel the joy of accomplishment, is working for the nation's welfare as much as is the statesman, soldier or any other patriot. Respect for authority, voluntary obedience and courtesy as required by the successful teacher, tends towards a higher citizenship and assure the stability of the nation.

*To prepare Christian youth for all the duties of Christian manhood, to case them in a Christian mould and fashion them after the model furnished by religion, to make another Christ out of human nature in its present state, is a work so great, so noble and withal so difficult that to essay it with a fair prospect of success, time, talent and favorable opportunity are needed. All these the teacher has, or is supposed to have. He has ability, else why should the parents and the Church present to him the child and delegate to him their God-given authority. After some study of his pupil, he is supposed to know him, his talents, his temper, disposition, habits, the strong and weak points of his nature. He is supposed to consider well his supernatural life and destiny, the faculties of his soul, the germs of virtues, especially the theological, and the dangers that beset them, all the treasures of the Church, how to prepare for them and communicate them so as to prove productive. His is not the task to carve the image of a man out of the marble or put his likeness on canvas as sculptors and painters do, but to build up out of poor human nature a living, breathing, speaking, active image of God's Son made man. For this work, more difficult far than that of Eden, the riches of heaven and the forces of omnipotence are at his service, and, under God, the chief agent in this greatest work, in the accomplishment of this prodigious feat is the Christian teacher in the Christian school.—*Archbishop Hennessy.*

THOUGHTS ON THE OPENING OF ANOTHER SCHOOL YEAR.

"Carola Milanis" O. S. D.

THERE are not many occupations that admit of new beginnings. It is a blessed privilege to be permitted to make a new beginning.

We teachers begin again each September. Again we stand at the cross-roads, with a band of young pilgrims bound for the Land of Promise, where the temple of knowledge rears its stately proportions towards the blue dome of eternal truth.

We are guides, eagerly do the children look into our faces, ready are they to follow wherever we may lead. Such trust, such willingness, what do they not deserve from us? Our failures in the past come from a niggardly response to that trust, from a weary listlessness in making full use of that willingness.

It is natural to the child to trust his teachers, and his willingness can always be won. It may require much strenuous struggles with human nature to keep the former, and much exercise of tactful energy to win the latter, but these things are more than possible to the religious teacher; they are easy—for she can do all things in Him who strengthens her.

We do well to remember that our little band are pilgrims, with a sacred object in view, with a holy land to be reached. They are not to be driven like dumb cattle; they are to be guided; they look to us to lead them to the Temple of Knowledge, the Shrine of Learning, the Altar of Wisdom.

Alas, yes; we know there are some among religious teachers even who never take their earnest little band of followers beyond the vestibule of the temple; the shrine they never reach, before the altar they never kneel. Such teachers are worse than failures, they are the makers of failures in the lives of others. Thank God, there are very few of them among us.

The robe of knowledge is Learning and its crown is Wisdom. The robe hangs within the shrine; the crown rests upon the altar; thousands enter the temple and attain neither. Among those thousands there should be none of our pilgrims, and if any, they must be the willful wanderers, not the misled nor the carelessly guided.

Do you remember how Father Faber reproaches us, in one of his priceless volumes, with our "Slovenliness in the service of God?" It seems an unspeakable thing, and yet how common it is.

What of the slovenly teacher? Does she exist in sufficient numbers to cause dread of her efficiency in wrong doing? There are degrees of this, as of every quality; there are times when the best of us do slovenly work or permit it to be done. Slovenly pilgrims bring disgrace upon religion.

Some of us guide our pilgrims on the zigzag paths of our own changeable moods, and though they can reach the temple thereby, how great the waste of time and energy; how dreadful the friction of soul; how valueless the prize that has been attained through so much needless labor. God help the teacher who is inclined to daily changes of mood, and God forgive her, if she does not conquer that inclination. Her failures must enormously outnumber her successes, if she have not the one supreme success over her own temperament.

To keep the true purpose of our pilgrimage constantly in view, not mere knowledge, but learning and wisdom; to avoid slovenliness, as a deadly sin; to walk on the direct pathway of conquered moods; effort enough for one short year, surely; but we will make it earnestly, generously in the light of the Holy Spirit and the love of the Sacred Heart.

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If there are still teachers who say that they can "get no good from educational journals," and who still believe that the science and art of teaching "come by nature," they would do well to consider the very easily substantiated fact that the leaders in all the professions attach great importance to the best current professional literature.

WRONG METHOD IN CHRISTIAN DOCTRINE.

Rt. Rev. S. G. Messmer, D. D.

In "Spirago's Method of Christian Doctrine."—(Benziger Bros.)

If religious instruction is given in a bad way, harm is done instead of good. Overberg rightly says: "To discourse on good doctrines without a right method, is just as useless toil as for a sower to sow good seed without first ploughing the soil, and afterward harrowing the seed under. Wrong methods easily cause the children to hate, not only learning, but the things to be learned. If in attempting to lead toward the good, one goes the wrong way, the young are rather made worse than better." This is done unfortunately in the following cases:—

1. When the children are given too much to learn, so that they can not master it.

2. When the children are kept at long prayers in the school, or at many, long, or (through long kneeling) fatiguing religious exercises out of school. Every excess is harmful, and what the children do with repugnance is fruitless. It is noteworthy that the Jesuits especially have been guided by the principle that religious training must not be pushed to disgust and weariness. This explains why in their programmes they assign few lessons to religious instruction proper. True enough, a small number of religious lessons suffices, where the whole teaching or course is pervaded by the spirit of religion.

3. When the Catechist comes before the children with a gloomy countenance, with no friendly look to cheer them; never a word of praise, but always scolding. "The Catechist assumes an air of severity and rigor; he is harsh in his rebukes, cold and distant in his manner, stern in his bearing; he speaks in angry, bitter, or ironical language; he demands from the children more than they can reasonably be expected to know; he covers them with shame and confusion before their fellows, perhaps before the whole congregation of the church, on account of their ignorance or incapacity; he neither makes allowance for the levity and inconstancy of the childish heart, nor the grossness and stupidity of the poor adult who has grown up in ignorance, neglect, and sin. The inevitable result is that he never gains the confidence of those whom he is bound by so many titles to win to God. He never succeeds in winning their love and esteem, and thus never succeeds in laying the foundation of all true influence over them" (*Irish Eccl. R.*).

4. When he is continually threatening the children with hell, and the punishments of God, whom he thus represents as a severe and heartless Master; when he never brings out the power of the Christian religion to make man happy, by referring to the great temporal and eternal happiness of a truly religious man, never shows the beauty and loveliness of our holy faith. No one can be made truly religious through compulsion and fear, least of all, children.

5. When the Catechist insists on a mechanical, meaningless, and foolish memorizing.

6. When the Catechist teaches in a barren, dry manner, without attempting to illustrate the different doctrines and to enliven the subject.

7. When the Catechist only instructs, but does not educate, *i. e.*, when he treats religion, especially morality, merely as matters of knowledge, and does not concern himself about the ennobling of the heart and the will.

8. When the lesson or instruction is carried to such a length that the children get tired and lose all interest in it. "Length in instructions is a very common fault, but a very sad one, and this fault generally arises from want of preparation."

The Catechist can easily tell if his mode of teaching is a bad one. It is always shown by the fact that the children do not look forward with joy to the class of Christian Doctrine, that they are indifferent to it, and even afraid of it. If this is the case, the Catechist has good reason to examine seriously where the fault lies. "May God give every Catechist this grace—that the children look forward with joy to his instructions. Alas! it is sad when the catechetical instruction is hated by the children, when they fear that lesson most in which they have to learn the holiest and most necessary thing" (Amberger).

The Study of Literature---Arousing Interest and Appreciation.

"AN URSULINE of Brown County, Ohio."

THE knotty problem in the teaching of literature, is undoubtedly how to set the personality of the pupil into immediate and living touch with that of the author. The teacher stands as interpreter. Her function it is to bridge over with her personality the gulf between the great and the little mind, and to liberate the student from the habit of dry intellectual inspection. She must be alert and broad in imagination; elastic in sympathies; ready to adapt herself to every change of the great master's spirit. Her interpretation is to lead the pupil's; hence she must have studied and felt the thought presented. Her task is complicated and her position responsible. In no art does the True, the Beautiful and the Good appeal as forcibly as in this, where every sentence carries myriad imperceptible currents, and the appeal is to the inmost soul. In no study, with the exception of Christian Doctrine and Ethics, has the teacher the opportunity of moulding the morals of young people as in literature. For it is understood that the value of literature consists in the extent and excellence of its stimulating power. It stimulates the love of Goodness or of Beauty or of Truth. And the great principles of character and conduct strike home to young susceptibilities with most amazing force, when clothed in some master form of literature. I have seen girls wake with a start at the realization of some norm of life which had been presented to them a hundred times in the ordinary terms of instruction. There they had accepted truth as truth, goodness as right moral conduct; now it all comes back, filtered, perhaps I should say, transfused or glorified,—still better, crystalized,—in the golden medium of that Beauty indigeneous in the genius who recreated the old thought.

The study of literature is essentially and primarily the study of the spirit—insight into the spirit;—not only in the bare thought, but into emotions, moods, sensibilities, aspirations, instincts, strivings, with all their consequents of doubts, difficulties, failures, triumphs, griefs, hopes, and loves. We must then grasp not only the intelligible thought, but through those thousand subtle and esoteric senses which we all possess, but no one has catalogued, must we gather in the finer, more ethereal waves of a writer's meaning. The study of rhetoric is the mastery of media, important only in proportion to their translucency. In literature as a study we have to comprehend the view; as one looks at a landscape through a clear glass window. These two branches work hand in hand, the more primary the work, the closer the union. The farther the pupil advances, the more is he liberated from the trammels of mechanical grammar, philology, and rhetoric, and thrown into immediate contact with the writer.

How then, shall we teachers go about the important task? How shall we elicit the child's admiration; his enthusiasm; how enlighten and refine his powers of enjoyment; of assimilation? How shall we accomplish that spiritual rectification which it is in the power of all great art to produce? Now these ways and means are bound to vary with the age of the child. But one way of teaching seems to me accessible and important in every stage. This is vocal interpretation,—reading. Professor Hiram Corson, of Cornell University, has published two little books quite invaluable to teachers;—*The Aims of Literary Study*, and *The Voice and the Spiritual Education*.

In the latter he discusses the vocal interpretation of literature, of which he is so enthusiastic an advocate, that he even predicts "the time must come, when literary examinations will be through vocal interpretation which will reveal the extent of the student's assimilation of the intellectual indefinite elements of a literary work." That is

a consumation devoutly to be wished, especially by the aspiring and perplexed teachers of reading, but until that day assumes the proportions of possibility, let our teachers do the reading. The voice carries with it so much, even in the plainest thought. Any teacher, who can read intelligently, who possesses a real sympathy with the mind behind the page, and who after the first uncomfortable misgivings, has enough self control to lose herself in the thought, can carry to her pupils an infinite addition to the bare print. Let her voice be soft. Such not only carries, but rivets attention. Let her read slowly and quietly. Let her fall into the mood of the writer. Let the pupils' eyes on the page reinforce the testimony of their ears; and right there the teacher has done her personal utmost in lifting the child to the level of the poet. I have great faith in this, and I lay special emphasis upon it. I have seen a large class of girls so absorbed that they have forgotten teacher, and themselves, and the world around them, nor were they conscious of their absence. The teacher drinks in with her soul the fullest libation her capacity affords, and pours it out to her young sympathizers, with infinite meanings beyond what they with their undeveloped minds and their single sense of sight, can draw out of their books. I find children never forget the poem that is well read to them.

With older girls and deeper work, I find this method solving all the problems at once. When I read the play of *King Lear* aloud to six girls,—which consumed exactly five hours in the doing,—it was a profound emotional and mental experience both for me and for them. In the same way, *Hamlet*. So also, Mrs. Browning's *Drama of Exile*; where the *Voices of the Eden Flowers, and Streams and Birds* lapse delicately in the distance, behind the deep sorrowful voices of Adam and Eve. By the very alternation of the rhythm, given in appropriate change of voice, the listener gets an intense sense of the loveliness left behind and the gloom that lies before, of spiritual harmony over against moral disorder. I have experienced this most unexpectedly, by the sound of my own voice, and in a mere natural flowing utterance.

But to start out with the study of a poem, I think, for juniors and seniors, there should always be a preface, a sort of opening chord, in a few remarks from the teacher. I think she should briefly give some idea of the situation, of the mood of the poet's mind, of the range of his subject. Then the child's imagination is fixed, and she is ready to throw herself into the reading. Perhaps some rare words should be explained, if you are certain of their absence from her vocabulary.

For instance, let us take Longfellow's *The Day is Done*. Let us presuppose children about twelve years old. I would call attention to the title; ask what it meant; perhaps ask what scene arises before the imagination of each at the mention of twilight. Expatriate upon the thought that twilight generally makes us feel serious, at least quiet, and sometimes sad. Old people grow silent; young people are subdued; they like music and thought. Then tell them that the poet is sitting in the evening gloaming. Let us imagine him there. "This is what he says:" here read the poem sympathetically. It will be unusual I think, if they are very talkative when you finish. They are penetrated with the mood of the poem. Then, I would read *The Bridge*, because its mood is pitched in a similar key. Then I would take another poem in a little lighter vein, so as to break the spell gradually; as for instance, *The Arrow and the Song*, which takes them back to the old familiar topic of friends, a subject congenial to most child hearts. I would not jump from this first emotional experience to cold analysis. It

spoils the effect. But as a transition I would try as unobtrusively as possible, to see what impression they have received of Longfellow. Then I would make them reread the poems privately, whereupon I, with my readier expression, would describe to them the mood of restlessness, of heart-hunger of the poet. The children have already begun to experience these in their little inner lives, but as yet they are voiceless, and your description may identify for them certain chords in their own natures. Then I would point out the passages from which I drew my inference, or, if you like, let the children discover these. Now they have *felt* what the poet feels. I would treat similarly *The Bridge*. Next we must see what he sees, and as he sees it; and we must discover in how far the things he sees affect what he feels, as the village lights, the rain, the mist, the library, the volumes of poetry, the quiet of home; and talk it in to them or draw it out of them by turns, according to their capabilities.

Point out now, by comparison, how this train of thought is entirely distinct and has its own atmosphere. For instance, what things would they notice from the window if they were in a state of glad expectation? or vice versa? Then trace the distinct thoughts of the poet's mind, what he thinks, e. g. as a remedy for this restlessness. Why not the grand old masters? Why the humbler poets? Why does he wish to be read to? Because "the cares that infest the day shall fold their tents like the Arabs, and silently steal away." Then here we have the clue to the whole poem, namely, what made him sad and restless and wistful was "the cares of the day." And when he looked from the window, note that he found the landscape in sympathy with him. Here dawns that great truth of nature's sympathy with man, which the teacher can illustrate indefinitely, and the deep religious truth that creatures were made for man, for his uplifting. Discuss the question whether there truly was an uplifting here, and in *The Bridge*. "The symbol of love in heaven and its wavering image here." There is much more substance in this latter poem. We could treat of the desires that are awakened in the poet's soul by his mood, his surroundings, his train of thought. We could decide what these wishes are worth. We could even ponder what he might have wished instead, perhaps something less exalted. We could then compare the actuality and the possibility and exercise and rectify our judgment.

Then after all this work is done, this is, as I said before, grasping the view we could go back and clarify it; but here the danger is to tire the impatient little mind. Better do something else and then come back. Study then keywords; words that keep you in the key of vague wistfulness, as for instance, falls, rain, mist, sadness, longing, pain, heartfelt, restless, and so on. This is to writing, what the constant reversion to one tone is, in music. It sustains the harmony. Sometimes the key of poetry must rise, sometimes fall, but always it guards the mood.

The rest of the word study is full of resource, but let the warning be, Not too much! There is nothing our ears should be quicker to catch than expressions of fatigue about a literary work. For thus you simply defeat your own purpose. You should leave the impression that the subject is far from exhausted, and presents such enticing vistas of delight, that the child feels he has hours of pleasure still before him to wander at will.

Guessing vs. Knowing.

A CLASS of boys and girls stood in a sinuous row, engaged in an old-fashioned oral spelling lesson. As his "turn" drew near, each pupil would bring himself to an attitude of attention, and as soon as he had performed would again lapse into a state of listless indifference. Occasionally one pupil would "go above" others, just because his turn came after theirs so that he could profit by their failures. Had the word been passed along in the opposite direction, these victors would usually have been "turned down" by those who now suffered defeat. An awkward, over-grown, self-conscious boy, aware of his own

lack of definite knowledge, said, "I can't spell it." In another game, quite as educative, he would have said, "I pass." But visitors were present, and the teacher, anxious to make as good a showing as possible, said, with a sympathetic quaver, "Try it, George."

Of course, it was not a question of effort. Trying could not bring success. Had the teacher been more careful in her diction, she would have said, "Guess at it, George." In most cases, this sort of an exercise ought to be frankly called "a guessing lesson." The teacher guesses at the pronunciation and the pupil guesses at the spelling. In most words, there is not more than one point that admits of doubt; the first pupil guesses, and guesses wrong; the next pupil, thus enlightened, spells the word, and is rewarded by "going up," by "head marks," by tickets, and, as in the case under discussion, by having his record falsified and the history of misspelled words canceled. Thus there is a motive for guessing and a reason why George should try.

These guessing lessons are too common. In reading classes, arithmetic classes, classes, in most of school recitations, children are encouraged to guess at the pronunciation, use, classification and spelling of words, at the solution of problems, at the location of places, at the names and dates of history, and so following. It is all wrong. Just think of guessing at facts and at truth! Can any habit be more pernicious?

If it is a matter that depends upon effort, George should be encouraged, even urged, to try; but he should not be tempted to guess at facts. Pupils who have learned to distinguish sharply between what they know and what they do not know, have learned much. Knowing that they do not know, they should form the habit of finding out. In the case of the spelling of a word, this means the consultation of a dictionary—the only "rational spelling book" that the world can ever know. As you love yourself and value your reputation, George, don't guess at it.

Bishop Bellord's New Catechism.

WHATEVER Bishop Bellord writes is well worth reading, but any one who has read his "Religious Education and Its Failures," in which he points out the errors in our catechetical system, will be anxious to read his new catechism just published by The Ave Maria Press at Notre Dame, Ind. It contains ninety-six pages of questions and answers, and eleven pages of prayers, etc., to be learned by heart. Grammarians will object to the way in which he handles words, his use of them showing that he cares little for what they may think and say—his one purpose to be understood. His sentences are sometimes inelegant, but on the whole I know of no catechism (says J. F. Sheehan in *The Freeman's Journal*), in which the questions are so clearly put and the answers so pointedly given. No such answers as, "The Church is the congregation of all the faithful," etc., (which no child understands—and very few adults, either), are to be found in his book. I will give a few questions and answers, from which the reader may be able to see the difference between this and the other catechisms on the market:

Tell me something that is like God?

The air.

Why?

Because it is everywhere; we cannot see it or hurt it, and we cannot live without it.

Some people say that you cannot get on well unless you tell lies and cheat and treat others cruelly; what are you to do then?

It is better to get on badly than to do wrong, offend God and lose my soul.

Are angels dressed in long white garments with wings?

No, not really.

What do the garments mean?

That they are pure and free from sin.

What do the wings mean?

Their swiftness in obeying God and moving about.

Are there many angels?

Yes; millions and millions.

The Importance of Thorough Preparation For Teachers.

RT. REV. THOMAS J. CONATY, D. D.

TEACHING has become a profession, with a standard of character and ability, second to no other. We are at the moment when there is a quality demanded in the teacher which cannot be acquired by mere habit or ordinary experience. It calls for a fitting for the work commensurate with its importance, and the acquisition of learning and a high grade of scholarship, as well as the use of the best methods, will alone reach the end required.

The teacher makes the school, the teacher is the school. Cardinal Newman had a favorite expression, "Give us universities in tents or shanties, but give us teachers." Without the teacher, buildings are of little account. You may have well-selected libraries, handsomely equipped laboratories, extensive buildings, but if you have not well-prepared teachers in them, you will never reach the honor mark in education. The teacher is one of the most potent factors in our modern life. The demand for skilled labor, the necessity for well informed minds in every department of activity, grows greater and greater and the teacher becomes the instrument by which mind is trained, knowledge acquired and skill is developed.

We should be determined that the teachers in Catholic schools and colleges should have a systematic and thorough training according to the best ideals. They should be ambitious to acquire the best possible training for the work and it should be the determination of all who have charge of educational work in the church to insist that every teacher be thoroughly trained. Education itself demands this, entirely independent of the sharpness of the competition by which schools are judged. Honest love for the truth should force us to the acquisition of the best methods for imparting it. No place should be found for the incompetent teacher. No one should be allowed to teach who has nothing to give, who produces nothing. The untrained teacher is usually inarticulate, dried up, withered, has neither fire nor life and cannot intelligently impart even the little that he may know. Our Catholic teachers should be the very best; our traditions as teachers are the noblest, our aims and purposes are well understood and truth demands not only learning but ability to impart it according to given methods. St. Thomas in his Treatise on the Education of Priests clearly defines for us the important requisites in a teacher, and no recent book on pedagogy can more clearly define what should be insisted upon in every teacher. The ability to select the best things to be taught which is the result of a well-developed mind; the integrity of character which offers a model of life; wisdom which bases itself on humility; the knowledge which has the persuasion of eloquence; and, finally, the ability to teach which, as St. Augustine says, is simply ability to open what is closed. "What use," says the great Doctor, "a golden key if it will not open what we wish; what harm a wooden one if it opens what is closed?"

No one questions the importance of careful selection in the one sent to teach, neither does any one question the absolute necessity of technical training according to the best methods. If questioned as to what this training should be, we might answer that in our judgment the training should be three-fold. It should be historical, philosophical and critical. It should retain from the past whatever is best; it should be based upon the fundamental principles concerning human life and human nature; it should carefully analyze all methods and adopt those that are best.

From the historical standpoint the teacher should be familiarized with what has been done in the particular

branch which he is called upon to teach; he should also be acquainted with what has been done by the Church through its different institutes in the instruction of the world. A mine of pedagogical wisdom is locked up between the covers of the many volumes that tell the story of the great teachers of the Christian world. Our libraries should be made to give up all this knowledge that it may be thoroughly studied, carefully analyzed, and prudently applied. It is astonishing that in all the attempts at completing the bibliography of education, so little place is given to the work of the Catholic Church, and yet it is safe to say that as early as the twelfth century, treatises were written which enter into an infinity of detail as to the proper methods of instruction. Our pride ought to be stirred into an acquaintanceship with these masters of method who in analysis of character are far in advance of modern masters in the insight which they give into the ways of reaching the human mind and heart by instruction.

Philosophy has a most important part to play, especially in the principles that underlie pedagogical studies. After all, it is impossible to thoroughly understand child character and direct it in the ways that lead to true manhood as well as scholarship without a thorough mastery of the principles that underlie human life. There is a great deal of false philosophy serving as a basis for many modern systems of education. A false philosophy misinterprets soul-life, gives us character study without the sunlight that comes from eternal truth. Human nature can never be properly understood except under the great searchlight of revealed truth by which the evils resulting from the original lapse from integrity and the benefits accruing from Redemption and Justification through grace can be properly understood. The true idea of manhood is based upon the true idea of life. Educational training demands that the end of existence be definitely understood in order that the material, the spiritual and the natural in man be each fully appreciated. We must never forget that we are not only human but also Christian, and that therefore the aim of education is the formation of man according to Christian ideas. It is the development of the Christian in man. Philosophy gives us the unity in education. We must have harmony in life and since religion is a necessity to our nature we cannot separate one from the other. No training of teachers can be complete without correct principles of philosophy and psychology and Christianity alone can give these principles. Our teachers should be thoroughly grounded in them.

The critical element entering into the training of the teacher should meet all methods, carefully analyze them, adopt that which is found to be good, assimilate it and make it a part of the system. There is no doubt that a very large quantity of good is to be found in all modern methods. Let the chaff be sifted out, let the danger be eliminated, the bad exposed, and the well-tested method adopted. Reach out for that which experience has proved to be good, adopt that by which tangible benefits have been reached, and thus utilize the experience, the endeavors and careful study of others. We need not only a good moral, but also a highly developed technical training of our teachers both in college and school.

Teachers are not developed by intuition; they are not fitted by mere vocation; they come to their place in work through the hard labor of patient study and careful training. They need to be familiarized with the history of education as presented by all sections of the world of

thought. They need particularly the history of the science they have to teach, they should be in touch with all parts of it. The teacher in the Catholic school should, above all, be thoroughly indoctrinated with the idea that the only true education is according to the Catholic ideal. He should understand thoroughly the reason of difference between the Catholic and non-Catholic systems of education, be thoroughly convinced that the Catholic system of intellectual and moral training alone can give that strength and power to character which makes true education.

The true teacher should realize the power in him, and this power should be a constant spur to him for greater and larger equipment. Mold the teachers in the ways by which study can obtain its greatest results and teaching produce the best scholarship. Be not satisfied with mere consecration to work. Insist upon a complete preparation in order that consecration may exercise its greatest influence. The call to the teacher's chair, or the appointment to the teacher's office, should find in every teacher the knowledge and professional fitness with which to fulfil all that his office demands. We never will succeed in doing that work which as Catholics we are bound to do until we demand from every teacher, in every school and college, professional fitness. The question may be asked, How is this to be done? We answer, By a greater attention to the development of teachers in the different training schools of Catholic institutes, or by exacting a certificate of fitness from every teacher who presents himself for place in our schools. A high standard of examination for teacher's certificate will insure, on the part of the teacher, the training which will entitle him to be considered for the place.

It is encouraging to know that there is a great advance along these lines, that teachers themselves are demanding better preparation. The novitiates and scholasticates of religious orders, the normal schools of teaching communities, the university and all its departments of graduate work, all mark progress in the up-building of the sentiment towards a complete training of our teaching corps. Many of our religious institutes, with their well-defined methods of teaching, maintain a very high standard in the qualification for teachers. Yet there are some which need to be urged to give more time in their training school or novitiate to the preparation for teachers. The experience of the class-room is not sufficient development; it is not fair to teacher or pupil.

Our Little Ones.

Emily McGuire, Vicksburg (Miss.) Academy.

RECOGNITION and appreciation of childhood is one of the best indications of the progress of an age and always a sure test of the fuller development of Christianity. Read the sacred books of India, China, Egypt, Persia, Greece and Rome, and you will find hardly an indication that there are children in existence; turn to the Bible and you will find it full of child-life. Most wonderful of all, the Divine became a child to teach us that a child may become divine. It is true, Plato wrote *about* childhood, but not *to* childhood. Children in Plato's eyes, are not to be neglected because they will inevitably come to be men and women. But Jesus was the first to love childhood for the sake of childhood.

It is upon childhood that the Bible puts the highest estimate. "It is not the will of your Father in Heaven that one of these little ones should perish." That was a startling revelation as also the new doctrine that to develop the grandest manhood we must become as little children! If any of the other existing systems of ethics had been searched for the model of manhood, it would have presented stoical firmness, bold indifference to circumstances, or some other rough stern virtue as our model. But Christ lays His hand on the head of a little child as it rests trustfully on its mother's knee in the midst of the disciples and says, "Except ye become as little children, ye can in no wise enter into the kingdom of Heaven." The disciples who had disputed for the chief places stand near with downcast eyes and blushing faces. Christ taught that the way up is to go down in gentleness and humility.

"Whosoever receiveth such a little child receiveth Me, and whosoever receiveth Me receiveth Him that sent Me." Pure childhood is therefore a revelation of Christ as Christ is the manifestation of God—that is the childlike is the Christlike, yea, more it is the Godlike.

One of the grandest modern results of Christianity in regard to the young is the kindergarten method of developing childhood's powers. The motto of Froebel is the motto of the age: "Come let us live for our children." He has opened to us the study of living childhood, second to none in its fascination and importance.

Here is an open book, and one who will may read. Its pages are covered not with letters but with pictures, living pictures and each of them executed by the Divine Artist; each one verified by His own signature. As teachers whether at home or in the school we need to make this book the subject of most careful study. In order to learn how to gain influence over children, we must study them. It will not suffice to study only the text books, but living childhood should be of primary importance. We should learn to *individualize*. Here is the secret of all successful educational work. A good farmer observes not only the nature of his seeds *but also of his soils* and adapts the one to the other. That should be a strange man who should take in his hand a basket filled with a dozen varieties of seed and going through his various fields should scatter the seed promiscuously everywhere. The good physician not only studies books and medicines but also special symptoms and temperaments in each patient. An educator of children is a sower and physician at the same time and needs to be very practical in his work. A mixed mass of words brought among the little ones and scattered without individualization and adaptations in hearts that are thoughtful, and others that are careless, and others that are hard, will not bear the hundredfold harvest. He who would influence children needs not only faithful study of the seed, but also a careful study of the soil in each pupil's mind and heart.

As a physician we should in some degree like the great Physician "know what is in man" and discern how they reason among themselves, watching for symptoms of seriousness and anxiety and adapting the truth to the moods and feelings of the scholars.

The medicine chest of one of the abandoned Arctic whalers was broken open by some of the natives who thinking they found a prize proceeded to swallow the contents of all the bottles. The survivors describe the results as startling for the doses were too large even for the constitution of an Esquimaux. Several of the partakers died and others wanted to but could not.

The parallel in spiritual malpractice is easy to find. How many children are so dosed with unexplained answers in the catechism and passages of Scripture and religious phrases, without the remotest adaptation of them to their lives and feelings and circumstances that even the divine medicine has been a savor of death unto death in rousing a settled dislike to religion itself. This one thing I have learned among children, that every child-heart is a fortress, and that it is only by sympathy and study of individuality that the secret entrance can be gained. Firmness and kindness will succeed. But they must be evenly balanced. Over-kindness is bad. A degree of kindness that breaks firmness is followed by as lamentable results as unreasonable severity. It is the golden mean here as elsewhere that succeeds.

A most important question with us teachers is how to make our instructions useful, effective and pleasant to the young. Now the art of talking to children does not consist in baby talk or little stories. One need not be a mountebank in order to interest the young. Children think they understand. In fact some children are capable of understanding some things in early life which we hardly understand afterward. Simplicity is akin to the highest knowledge. Indeed we know not that there is much difference between the simplicity of a child and the genius of the profoundest mind. He who receives things simply as a child will often have ideas which the man who is prone to make a syllogism of everything will never attain to. If you do not make children understand it is because you do not understand yourself.

School Management.

The Catholic Notion of Authority in Education

From the French of Pere L. Laberthonniere.

(No. 7 Pedagogical Truth Library—N. Y.)

I

The Problem.

The "Secularists" * consider that in education, as in politics, there are two contradictory systems, the authoritative and the liberal. In order to justify this distinction, and to oppose the liberal to the authoritative system, they adopt, consciously or unconsciously, the individualistic philosophy of the eighteenth century. That age bequeathed to us a mode of thought and a mode of speech, which, despite all contrary influences, have now become customary, and have made a deep impression on our age. Those who are under this influence proclaim that, strictly speaking, man is a being apart, sufficient unto himself, and possessed of a character whose essential constituents originate in himself alone. Hence they contend, that by nature and origin man is absolutely his own. This is what is meant by saying that he is free, that he has rights. Each individual, as it were, falls from heaven into the midst of other individuals, with a personality fully formed, or at least possessing all that is necessary to form it. Placed thus in his independent personality, each man is obliged to receive only what he freely wishes to receive, and to give only what he freely chooses to give. Consequently to exact anything from him in the name of an authority which imposes itself on him from without, is to subject him to constraint, to attack his rights, his liberty, his person. Such constraint is an evil from which humanity has ever suffered, and from which it is all-important that it should be delivered. If, to live and to attain proper development, each man needs to borrow from his surroundings, he must be allowed to do so spontaneously, so that nothing will enter into him except what harmonizes with his aspirations. There need be no fear that, if left to himself, he will injure his own interests; for his will can never be anything else than the manifestation of his natural potentialities. Provided he is not artificially constrained to wish for other things than those which he cares for naturally, —we might say instinctively,—he will, when he reaches the term of his development, be just what he should be, and do just what he ought to do.

Now, starting from these premises secretly or

*It is understood, of course, that "secular" education does not mean education given by lay teachers. The word secular has changed its meaning; it now designates a doctrine, a certain conception of moral or sociological philosophy.

†The word authoritative is used in a sense which will become evident as the reader proceeds.

avowedly, we arrive at the conclusion that the duty of the educator is to refrain from interference; or that, if he interferes at all, it must be only in order to protect the child—the evolving man—from those external influences which might hinder the free play of his faculties or arrest the spontaneous development of his nature. This conclusion, which, in a sense, is purely negative, is not always formulated thus explicitly; but it certainly is the inspiration of the policy advocated by the "secularists." Indeed, they represent neutrality as a mere consequence of the principles referred to above; they declare its observance to be no concession, but a necessary condition of the child's liberty. And neutrality, as they understand it, means the refraining from all interference; it means that the child is left absolutely to himself for the development of his moral and religious life.*

In criticising the authoritative system therefore, the "secularists" practically insist upon a policy of non-interference. Their criticisms are directed not toward regulating the use of authority, nor toward defining the conditions of its legitimate exercise, but rather toward showing authority to be essentially a tyranny which can have no other result than to repress and to cripple. The authoritative system, as they understand it, consists in imposing, by force or stratagem, diverse forms of constraint which stifle all initiative in the child; in filling him without, and even against, his consent, with certain ideas, beliefs, and habits; briefly, in fashioning him from without, and training him as an animal without taking his personality into account. And by what right, demand they, can such things be done? First of all, is it not a useless absurdity to suppose nature had simply for the sake of making it good? And further, is it not an odious abuse to coerce minds, which are made to think for themselves, and wills, which are made to act freely?

All this is repeated constantly and emphatically, tho, as a rule, only in general terms. Liberty and authority are so contrasted that they seem irreconcilable. They are made to appear as two contradictories, between which a choice must be made. The possibility of a middle course is not thought of for an instant. It is assumed that when once the rights of the individual obtain proper recognition, everything else will settle itself. Has not every man his own conscience and his own reason to direct him? And when a man is directed by his conscience and reason, is he not necessarily in harmony with order and with truth? And are not order and truth all that a man needs? Surely, any one who will not admit the force of this reasoning is a veritable blasphemer against liberty.†

Thus do the new theorists argue. But, strangely enough, they forget all this when, after having criti-

* True, the child is said to be dependent on the family; and to the family is conceded the right not to be neutral. But we should like to be told how any such right can be possessed even by the family, if, as was argued above, neutrality is a necessary condition of liberty. This difficulty cannot easily be answered. And, as a matter of fact, the right of the family to interfere is frequently contested nowadays. Many a one, no doubt, would be fully prepared to withdraw the child altogether from the influence of the family, for the sake of securing his greater liberty. Such a proceeding would be quite in the logic of the "secular" system.

† We are only exposing, or rather only summing up, well-known ideas; for the moment, we need not examine into their value. However, we hasten to say that this way of looking at things really corresponds to a worthy sentiment of human nature's dignity—a sentiment we must be careful never to ignore.

cised the authoritative system, they attempt to say how they themselves would proceed.

It matters not that one is a partisan of liberty. The moment we take charge of a child, we realize that it is impossible to "let him alone." We must interfere in his life, oppose his desires, and contradict his ideas. We must make him act against his own will, because we want him to be what he never would become if left to himself. In a word, we must stand before him as an authority. This is a fact. It may be objected that we do not have to oppose all the spontaneous activities of the child's nature; that we should rather try to utilize certain tendencies, to overcome other tendencies. True enough! But, after all, we have to secure something more than the conquest of one set of tendencies. And, at any rate, to overcome even one tendency involves the giving of directions; and what is direction if not opposition? Whether we use skill or force, the principle is the same. Domination is inevitable; it cannot be avoided. Hence, in the education of the child—as even the "secularists" admit in practice,—the only real question is about the means to be used in directing him. There ought, perhaps, to be a further question; the "secularists," to be consistent, should ask, "How can any one have the right to exercise dominion over the child, when, as is clear, no such right exists?" But they do not ask this question; their objection to the right of domination seems suddenly to have vanished. Under the pressure of practical necessity, they concern themselves only with the means to be employed in directing the child. And forthwith we find that, by a most singular change of tactics, they are now putting forward a conception of man absolutely different from the first.

In fact, to the way of thinking inherited from the individualist philosophy of the eighteenth century, another has been added, namely, the positivist. According to Positivism, Nature, in its totality, is only a collection of facts or phenomena, so connected with and dependent upon one another, that nothing exists or acts apart, and all is produced according to determined laws. The object of science is to discover these laws; and once they have been learned, we understand how and under what conditions phenomena are produced. In this way we acquire a true power over Nature, and in obeying her laws, as Bacon says, we gain the ability to utilize her forces. Now man, we are told, is a thing like all else thruout the realm of Nature. The phenomena which are produced in him are equally subject to determinism; and it is equally the object of science to discover the laws controlling him and to indicate their conditions. This is the special object of Experimental Psychology. Thanks to this science, then, the educator can learn the laws of human activity, and consequently can direct it as the other forces of Nature are directed. He finds himself, therefore, in a position to institute a true system of scientific education. Nothing could be simpler; and what educator will not rejoice that such progress is possible?

Speaking thus, men become more aggressive than ever in their repudiation of the authoritative system. They wish it well understood that they are working in the name of liberty and for the sake of liberty.

Having science at their service, they put science at the service of liberty. But between the end which they seek and the means which they advocate there is a glaring and irremediable contradiction.

These ideas, it is true, are not always formulated so explicitly as above. Nevertheless, day by day, men who speak upon the subject of education are inspired by them. Some deplore the fact that belief in free will still paralyzes the work of the educator. Some have gone so far as to advocate the use of hypnotic suggestion. Others seem to rely on proceedings analogous to vaccination in order to correct certain vices. And there are others who calmly declare: "If education were what it could be made, it would in many cases (why not in all?) determine the character of the child's activity."* Thus while, on the one hand, we convert the child into a being so sacred, a person so inviolable, that it is unlawful to touch him however delicately, on the other hand we make him a thing to be manipulated like chemical matter, or a force to be directed by the same scientific methods used to direct the force of an animal or of a water course. Truly it is not worth while to cry out so loudly against the authoritative system, if we are going to arrive at such conclusions; it is not worth while to call ourselves liberal, if we are to consider it the end and aim of the educator to control the child's activity.

Such, then, is the confusion and incoherence concealed under a certain modern phraseology, which is really the expression of two clashing conceptions. If we admit that the child is, or at least will be, a person, we cannot, without self-contradiction, liken him to a thing; yet we do liken him to a thing, when we attempt to direct him by scientific methods. Scientific methods are useful to break a horse, or to work with steam, but these are forces which we subject to our own ends and rule as absolute masters. We make them instruments and means for the satisfaction of our needs or our caprices. If we feel that this is not the result which the educator should seek; if we feel that an educator is confronting a man and not a thing; if, despite all demoralizing speculations, we still retain due respect for even the very germ of a human personality, then we shall not say that the aim of an educator is to control the activity of the child. No, this is not the function of education. On the contrary, its function is to make the child's activity become self-controlled. How astonishing that we should have to recall these things to people with the name of liberty always on their lips! It makes one feel like asking if they fail to realize what they are forever repeating.

The real blunder, then,—and it is important to recognize it,—consists in the failure to appreciate the indispensable necessity of authority. Do what they will, men can never get along without authority. It is of no avail to deceive ourselves with fine-sounding words. Practical necessities will not down. However we try to avoid them, we must submit to them at last. Therefore we may as well maintain boldly, that to educate a child involves the exercising of authority over him and the exacting of obedience from him. Any child, who, under a pretended re-

* *Revue Philosophique*, December, 1899, p. 62; article by M. Payot.

spect for liberty, is left to himself, runs a great risk of becoming a dangerous being against whom we must defend ourselves by brute force. This is all that we can expect from the policy of non-interference. In truth, it is of little importance to know whether Nature had better be called good or bad; the undeniable fact is that children are not of themselves, and do not spontaneously become, what they ought to be. Consequently there is need of interference in their lives. Yet this conclusion involves a problem which is all the graver because, willingly or unwillingly, it must be solved in practice by every one. This problem may perhaps fairly enough be summed up as follows: How can the child be, or how can he become, a human person—whose essential characteristic is self-control,—if it is necessary that authority should be exercised over him and should impel him to act thru obedience?

Some imagine that the difficulty could be solved if authority were to appeal to the reason and conscience; that in this way it would sufficiently respect the individual's right to act only of his own accord. But when education begins, the child is a being with neither conscience nor reason; and during the process of education, he has only an imperfectly formed reason and conscience; and the duty of the educator is precisely to assist in the birth and development of these. The attempted answer, therefore, is nonsense. If the child already had a conscience and reason to which we could appeal, and by means of which he could be directed, his education would not have to be provided for; it would be already an accomplished fact.

The function of authority in the work of education, then, is to assist at the birth and development of conscience and reason. But how can authority perform any such office? Does it not rather, of necessity, hinder their birth? Does it not stifle them? To act thru submission to authority is to be directed; to act thru conscience and reason is to direct oneself. How can one lead to the other? Do we kill in order to bring to life? The question may seem a strange one; but let us not forget that it is put to us by the actual conditions of life; there is nothing artificial about it.

We do not presume to say that we shall undertake the solution of this problem here; to do that we should have to establish a whole theory of education, and consequently a complete theory of authority and liberty. But if what has been said above shows wherein the problem consists, then our time has not been wasted. And we venture to hope that every reader will perceive, at least, that the opposition commonly set up between the system of authority and the system of liberty is too utterly absurd. Further, we trust it is now clear that recourse to positivistic science for a method of education is a delusion and a snare.

Without undertaking to put forth a complete theory of education, or a full theory of authority and liberty, we shall now, as briefly as possible, try to indicate where the solution of the problem is to be sought.

(To be Continued.)

In all earth's places you are right
To chase the best you can,
Provided that you do not try
To crowd some other man.

—Dickens.

Language and Reading.

Word Building as Seat Work

The teacher who is wise enough to keep her pupils continually employed seldom has an unruly school. She knows that the child will busy himself in some way during every minute of the school hour. She has learned, perhaps from sad experience, that if left to his own resources, mischief and disorder usually result. So she prepares her plans as carefully for the study interval as for the recitation period. She selects that occupation or "busy work" which will interest and hold the attention of the greatest number of her pupils. In its selection, however, she is guided also by its educational value. She asks, How will this work help the child? Will it strengthen his susceptibility to sense impressions? Will it develop his visual or tactile memory? Will it lend skill to his touch, correctness to his sight, delicacy to his sense of hearing? Will it aid him in his reading, his number, his language? If it accomplishes none of these results, do I want him to use it?

If she analyzes in this way the various forms of busy work, she soon determines to select this one because it tends to develop the child along a certain useful line, and that one because it strengthens him in a different but equally desirable direction.

The one form of busy work which is practically universal, namely, the selection and proper placing of letters, printed on cardboard, to form words and sentences, seems to possess many points which recommend it to the thoughtful teacher.

Every teacher of beginners finds that at a certain stage in learning to read, pupils need help in changing from the script forms, which have been used in the early work upon the blackboard, to the printed forms they are soon to encounter in the reading book.

There is no device within the reach of the average teacher, that will furnish better or more useful assistance to the child at this point than the box of letter cards; and none that will interest him more. Children delight in reproducing with printed letters on their desks the words that appear in familiar script upon the board.

Of course, it is necessary that this work be carefully supervised by the teacher at first; and, in fact, its greatest value can only be attained thru the inspection and approval or correction by the teacher of every exercise. This inspection need not occupy a great deal of time, but its omission leads to uninterested and careless work by the children, and to the formation of habits which may be harmful. Let the child know that his work is always to be criticized or approved, and he works with vastly greater care and accuracy.

It is the experience of teachers who have long used this form of busy work, that children thus trained take up their readers at a proper time with a confidence and readiness that well repay the teacher for

her careful work. It is noticed, too, that children who have learned to recognize many words as wholes are, by careful training in this synthetic construction of those words, made much more accurate in spelling; and that, after forming the habit of looking at words in detail or analytically, and reproducing the proper sequence of letters to correctly form them, children are much less apt to recall words which as wholes are quite similar in appearance, such as *then* and *them*, *horse* and *house*. Children who have used letter cards seldom mistake *was* for *saw*, or *tap* for *pat*, in the unaccountable and persistent way that teachers often encounter.

The habit of visualizing words readily and correctly which, as all teachers know, is a most valuable accomplishment, may easily follow simple word-building. Let the teacher write a familiar word upon the board and quickly erase. Then see how many children can make it correctly with their letters. After this has been done sufficiently to enable the children to realize their power, direct them to look at the board, not every time they need a letter, but until they see the word in detail as a whole, and then to make it without again referring to the board. A little persistence on the part of the teacher will soon establish this habit, the value of which is unquestioned. As the pupils gain skill in this work, words may be followed by short sentences, which will also be readily visualized.

Pupils who have advanced to this point may safely be asked to make from memory alone as many words as they are sure they can form correctly, and it is the exceptional child who will not interest himself in producing a full and correct list of words, especially if he is certain that the teacher will see and approve his careful effort.

Original sentences may follow lists of words. Children seldom tire of making "stories" in this way, and are as often delighted when told that they may look at a sentence in their reader, and then, closing the book, reproduce it with their letters.

Work with letter cards is in many respects better for little children than writing, and the results are certainly more valuable. The placing of letters together to form words is a better training for the unskilled muscles of the little hand, than the more difficult and tiresome work of writing with pencil and pen. Children can be trained to neatness and accuracy much more readily by word-making than by premature efforts at writing.

There is, too, more action in word-making than in handling pen or pencil, a desirable feature in any occupation for the ever active little bodies. Nor is the work nearly as trying to the eyes, and while it may be said that the eyes are overtaxed and wearied by the constant adjustment occasioned by looking from blackboard to desk, and desk to blackboard, the same objection stands with greater force against the too frequent plan of having words or sentences copied from the board on slate or paper. The objection, too, can be removed in a great measure by the training in visualization previously suggested.

A careful training of the eye to note small differences in appearance may be directed by the teacher, who observes that children will at first confuse one letter with another.

As the printed letter forms become more familiar it may not require the teacher's aid to prevent the use of

n for **m** or **I** for **l**. Capital letters may not

creep in where small ones properly belong, and **S** may

not so often stand upon its head.

But it will be some time, and require careful and grad-

ual training, before every child will cease to use **d** for

b **q** for **p**, or the inverted **p** and **q** for **d** and **b**.

All these distinctions, will, however, at length become apparent to the eye as it acquires skill; and the effect of this visual training will be manifested in more ways than the simple selection of correct letter forms.

Summing up the valuable features of word-building as busy work, we may say that it helps in bridging the gap between script and print; aids in the correct and ready recognition of words; tends to develop correct spelling; affords a pleasing medium for the expression of thought thru original sentences; develops the power of visualization; strengthens the motor control of hand and arm; establishes habits of neatness and accuracy; trains the eye to careful discrimination in form. All in all, for the teacher who will take the time to teach children to use them properly, and will follow their ever increasing skill with interested suggestion and aid, the box of letter cards will prove a most valuable aid in the useful development of her every pupil.

Q. V.

Dictation as a Language Lesson

J. M. GREENWOOD, KANSAS CITY.

Any kind of training or exercise to be valuable must make the mind work hard. How then may this effective work be done? Instead of mere formal copying of random sentences, dictation exercises should occupy nearly all the time given to written language work in the ward schools as well as in the high school. Such exercises may be conducted thus: The teacher reads a paragraph from one of the reading books used in school, and from a selection with which the class is already familiar. Now the teacher reads it the second time—a sentence or a piece of a sentence at a time. The pupils having slate and pencil, or pencil and paper, write as the teacher dictates. They have been instructed to use their judgment in regard to capitals, punctuation, quotations and so forth. When the paragraph is thus dictated, then each pupil takes his book and corrects his mistakes from the book. Let

this be a part of the language drill each day, and the results will be surprising in one year's time. Dictation in the manner indicated involves a great deal in exercising nearly all the child's mental powers. The senses that are brought into play are hearing, sight, the movement of the hand; while attention, observation, memory, imagination, judgment, reason, and will are all actively engaged. The hand is trained to keep up with the memory in expressing the ideas as they flow thru the mind, the ear must catch each sound, while the memory keeps them in place ready for use as the fingers jot them down; the imagination, judgment and reason are all vigorously at work deciding where one sentence begins and another ends, while the will holds the mind to the subject in hand. Such an exercise will be seen, on reflection, to be many-sided. This is not all. The reflex habit engendered is invaluable. Dictation exercises show connected or related sentences, and the careful attention the pupil is obliged to give to this class of work begets in him the very habit that is so necessary to his future progress in written language. To read to a class a sentence or a part of a sentence at a time, the writer must think how he will write it, and then the act of comparing his own effort with the work from which the extract was read, forces him into the habit of seeing the logical connection of sentences, and this passes over into the habit of logical thinking and logical writing. Spelling, punctuation, a taste and feeling for all the elements involved in good literary composition, and without which no good writing is possible, all force themselves into and become a part of the mental fiber of the pupil. Much practice in this kind of composition will give one a correct idea of what good writing is, and thus almost imperceptibly a good style is acquired. This plan is not designed to supersede entirely what is called original compositions, or other formal language work.

As the child makes progress in writing from dictation, he should try his skill on such topics as lie clearly within his range of knowledge. By this is not meant the assignment of a topic the child is to hunt up in books, read himself full, and then sit down and empty what he has gathered upon paper, and call it an original composition. Such a performance is simply a memory effort to reproduce what he has read, or else a poor paragraphing of the authors he has dipped into. It is evident that little value can be derived from such work.

To show the logical connection of sentences, the teacher may derange the sentences in a paragraph, and have the class pass judgment upon the changes thus made. There is generally an orderly unfolding of the sentences in a paragraph, and to get the pupil to see this point is always a great gain in constructing his own paragraphs. The act of the judgment in deciding the order in which the sentences shall be marshalled in a paragraph, is a fine art.—Annual Report.

A Picture Study for Fourth Grade Language Work

The best language lessons are those in which pupils are led to express thought; hence the value of pictures in language training. This picture may be described, or it may be used to suggest a story. The latter will

be the more pleasing, and give the better results. Have the work both oral and written.



Write answers to the following questions, using complete sentences:—

LESSON I.

What is this girl's name? What is she doing? Does she like swinging? Will she fall from the swing? Who put up the swing for the little girl? Did she thank him for it? How did he get up the tree to tie the ropes? What sort of tree is it? Would you like to have such a swing? Why?

LESSON II.

Write twelve sentences, using these words:—

- | | |
|-----------------|--------------|
| 1. Jennie Lang | 7. fall |
| 2. Uncle Robert | 8. high |
| 3. elm tree | 9. holiday |
| 4. rope | 10. sunshine |
| 5. swing | 11. hat |
| 6. fun | 12. health |

LESSON III.

Write six sentences, using these phrases:—

- | | |
|------------------|-------------------|
| 1. in the swing | 4. under the tree |
| 2. on the branch | 5. on the seat |
| 3. by the rope | 6. in her hand. |

LESSON IV.

Write three sentences about this girl.
Write three sentences about the swing.
Write three sentences about the tree.
Write three sentences about swinging.

LESSON V.

Write a story about Jennie Lang and her swing, using the following heads:—

1. Jennie Lang—who she was—where she lived—father—mother—Uncle Robert.
2. Uncle Robert—the swing—Jennie's fun.—Canadian Teacher.

Number and Arithmetic.

The Nine Table

GEORGE WHEELER.

It is often as difficult to operate a given device as to get along without it. Some, however, are genuine savers of time and labor.

The nine table is usually found to be one of the hardest to fasten securely in the minds of pupils. It can be made one of the easiest. The following device is so simple and helpful that I take this means of giving it wider circulation. All the difficulties of the table as it is usually given are included in the following:—

$9 \times 2 = 18$
$9 \times 3 = 27$
$9 \times 4 = 36$
$9 \times 5 = 45$
$9 \times 6 = 54$
$9 \times 7 = 63$
$9 \times 8 = 72$
$9 \times 9 = 81$

It will be noticed that the first figure in the product is in each case one less than the multiplier. For instance, when the multiplier is six, the first figure in the product is 5. This fixes absolutely the figure in the tens place.

It will also be seen that in each product the sum of the digits is always 9. This enables us to complete the answer. To illustrate, let us continue the work with 6 times 9. The tens figure must be 5, as shown above. The units figure must be four, since the sum of the digits of the product must be 9. Therefore, the product must be 54. The same is true of all the other products here given. By this device, the whole nine table can usually be permanently impressed on the memory in a few minutes.—The Philadelphia Teacher.

A Cancellation Method

PRINCIPAL E. B. MYERS, ELKHART, IND.

This subject is treated in all our arithmetics and yet but little use is made of it by either teachers or pupils after the few pages devoted to it are passed over.

I will try to show how it can be used in the solution of many problems that are often puzzling to pupils.

(1.) How many barrels of $31\frac{1}{4}$ gallons each will a cylindrical water-tank hold if 14 ft. in diameter and 12 ft. 10 in. ($12\frac{5}{6}$ ft.) deep, inside measure?

$$\frac{7}{1} \times \frac{7}{1} \times \frac{22}{7} \times \frac{77}{6} \times \frac{1728}{1} \times \frac{1}{231} \times \frac{2}{63} = ?$$

Area of base.
Volume in cu. ft.
Volume in cu. inches.
Volume in gallons
Volume in barrels.

(2.) If 83 horses eat $933\frac{3}{4}$ bu. oats in 30 days, how many bushels will 125 horses eat in 45 days?

$$\frac{3735}{4} \text{ bu.} \times \frac{1}{83} \times \frac{1}{30} \times \frac{125}{1} \times \frac{45}{1} = ?$$

What 83 horses eat in 30 days.
What 1 horse eats in 30 days.
What 1 horse eats in 1 day
What 125 horses eat in 1 day.
What 125 horses eat in 45 days.

(3.) What is the weight of a dry pine log 12 ft. long and 30 in. ($2\frac{1}{2}$ ft.) in diameter? Specific gravity of dry pine = .48.

$$\frac{5}{4} \times \frac{5}{4} \times \frac{22}{7} \times \frac{12}{1} \times \frac{125}{2} \times \frac{48}{100} = ?$$

Area of base.
Volume in cu. ft.
Wt. of equal vol. of water.
Wt. of log of dry pine.

(4.) Bought goods for \$729. What must they be marked that the merchant may fall 10%, lose 10% on bad debts, and still gain 10%?

The conditions of the problem are these:

The amount received must be $\frac{1}{10}$ of the cost and also $\frac{1}{10}$ of the selling price which was $\frac{9}{10}$ of the marked price.

$$\frac{\$729}{1} \times \frac{11}{10} \times \frac{1}{9} \times \frac{10}{1} \times \frac{1}{9} \times \frac{10}{1} = \$990.$$

Cost
Amount received.
$\frac{1}{10}$ of selling price.
$\frac{1}{9}$ of selling price.
$\frac{1}{10}$ of marked price.
$\frac{1}{9}$ of marked price.

$$\text{Form condensed: } \frac{\$729}{1} \times \frac{11}{10} \times \frac{1}{9} \times \frac{10}{1} \times \frac{1}{9} \times \frac{10}{1} = \$990.$$

In the June 1st. number of *The Intelligence*, in "Arithmetical Processes," by Mr. Morgan, page 422, there is this problem with his method of solution: "If a merchant marks his goods sufficiently high, so that he can fall ten per cent. from the marked price and still make 25 per cent. on the purchase price, what does he mark an article that costs \$2.16?"

"100 per cent equals \$2.16, the cost.

"125 " " " five-fourths of \$2.16, the selling price. But by condition of the problem the selling price is ninety per cent. of the marked price, therefore he marked the article nine-tenths of five-fourths of \$2.16." Here is evidently an error, either by the writer or the "printer."

$$\frac{10}{9} \text{ of } \frac{5}{4} \text{ of } \$2.16 = \$3.00$$

The marked price is

$$\frac{\$2.16}{1} \times \frac{5}{4} \times \frac{1}{9} \times \frac{10}{1} = \$3.00.$$

Cost.
S. P. $\frac{5}{4}$ of marked price.
$\frac{1}{9}$ of marked price.
$\frac{1}{10}$ of marked price.

The great educational value of this method of analysis is that it enables the pupil to see and think the problem clear thru before beginning the solution, and besides, it is as brief as the briefest.

The diagrams are helpful merely for explanation. Like other "help," they can be dropped when proficiency is acquired.

Geography and History.

Great Industries, XIX.

NELLIE MOORE.

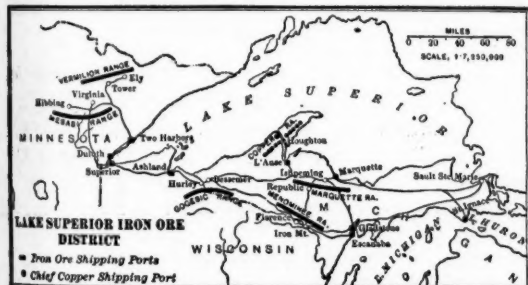
Iron.

"Iron vessels cross the ocean.
Iron engines give them motion;
Iron needles northward veering,
Iron tillers vessels steering;
Iron anchors hold in sands,
Iron bolts and rods and bands;
Iron pipe our gas delivers,
Iron bridges span our rivers;
Iron rails compose our roads,
Iron horses draw our loads;
Iron houses, iron walls,
Iron cannon, iron balls;
Iron axes, knives, and chains,
Iron augers, saws and planes;
Iron stoves for cooking victuals,
Iron ovens, pots, and kettles;
Iron lightning-rods on spires,
Iron telegraphic wires;
Iron hammers, nails and screws—
Iron everything we use."

Iron, "the metal of civilization" is the most widely distributed and useful of all the metals. Gold and silver we might do without, but iron we must have. It is found pure in but one place in the world, Greenland. It lies in the earth in veins or pockets in the rock and is so mixed with stone that it is only by melting it with limestone in a peculiar way called "smelting" that iron can be separated from the rock with which it is mixed.

The Carrying Trade.

Smelting requires coke which is made from good coal roasted in huge ovens or kilns to deprive it of its bitumen, sulphur, and some other matter. Coke



From Adams's Commercial Geography, by courtesy of the Appleton Co. makes a smokeless fire, and is used so extensively that its production is one of the great industries of our country, which will be described in a future article of this series.

Iron ore can be taken to the coal or coke easier than the coal can be brought to the iron, and it is cheaper to build and operate blast furnaces and rolling mills near the great markets for iron and steel.

Some iron regions are far away from the coal supply, as is the case of the Lake Superior district; so its

heavy ore is carried down thru the Great Lakes to Detroit, Toledo, Cleveland, Buffalo, Chicago, Pittsburg and other points to which the coal can be more cheaply transported. About two-thirds of the Lake Superior ore is smelted in the vicinity of Pittsburg.

As might be expected the iron industry has built up a great carrying trade, both by land and water. The



From Adams's Commercial Geography, by courtesy of the Appleton Co.

accompanying maps from Adams's Commercial Geography shows the chief shipping and receiving ports of the Lake Superior iron region and the distant yet tributary manufacturing districts dependent thereon; they also clearly indicate the superiority of this text over the ordinary book as a help for the teacher who will find further aid in the Elementary Commercial Geography by the same author, just off the press of the Appleton Company.

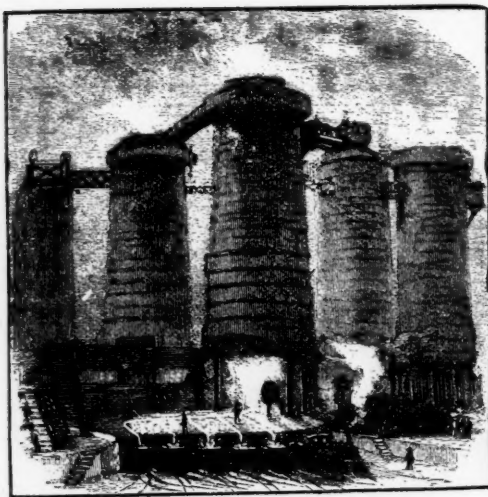
Your pupils will be interested in the cars and vessels specially constructed for the needs of the great and growing iron-carrying trade, why a water route is cheaper than a land route, the railroad between Conneaut and Pittsburg that carries nothing but iron ore, and the cities whose remarkable growth is due to this trade. They will find profitable map work in locating, not in seeing some one else locate, these points, and in tracing the great ore-shipping routes on their own maps at the teacher's dictation. A little brisk finger work can be made very helpful.

In the vicinity of Birmingham, Alabama, iron ore, the coke-making coal and the limestone required for smelting purposes are found close together, and the remarkable development of that region in recent years should not be overlooked.

Smelting.

The blast furnaces in which the smelting is done are about as tall as a six-story house. They are built of very hard and incombustible material and are set in a row so that they all can be "charged" or fed at the top of the shaft with the ore, coke, and limestone dumped in from a gallery running along the shafts, as you see in the picture.

Each tall and massive shaft is made in the peculiar shape shown in the diagram, so that the materials forever being flung into its gaping mouth may have room to expand before settling down at the narrowest part of the furnace. It is filled with many layers



Blast-Furnaces.

of ore, coke and limestone in the order given. One and two-thirds tons of ore, less than a ton of coke, and a half-ton of limestone produce a ton of pig iron.

As so much material requires no ordinary fire to melt it, the heat is increased by means of a hot draught or blast. The limestone melting in this intense heat helps to fuse the ore and forms a paste with the "slag" or earthy matter that is separated from the metal. The molten iron is heavier than the slag and limestone, so it drops thru the mass to the bottom of the furnace where there is a hole stopped up with a plaster of clay and coal dust.

When this mighty molten mass has boiled long enough (sometimes twelve hours) the hole at the bottom of the furnace is opened and the bright yellow-hot metal runs off into molds of damp sand, where it hardens into "pig iron."

Pig Iron.

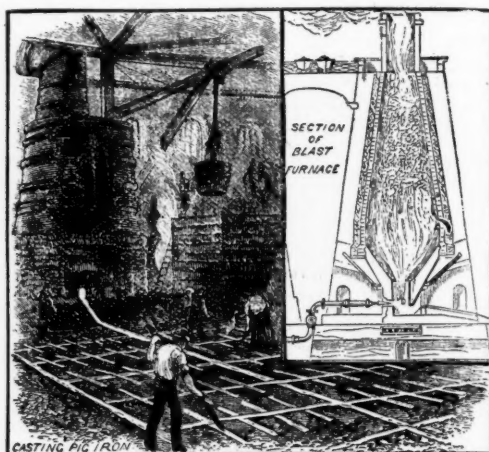
As each "pig bed" brims full of the bright, hot metal the barriers of sand are cleared out of the way of the next one. You can readily understand that the filling of the pig beds requires quick work, for the iron stream soon begins to thicken. When the molten metal moves too sluggishly it is helped along by means of long poles dragged before it, leaving slight tracks in the sand which the fluid metal follows.

When the iron is cold the "pigs" are dragged out of the sand and piled up ready for shipment to different parts of the country to be manufactured into the many articles made of iron. The accompanying cut shows a pig yard full of such stock.

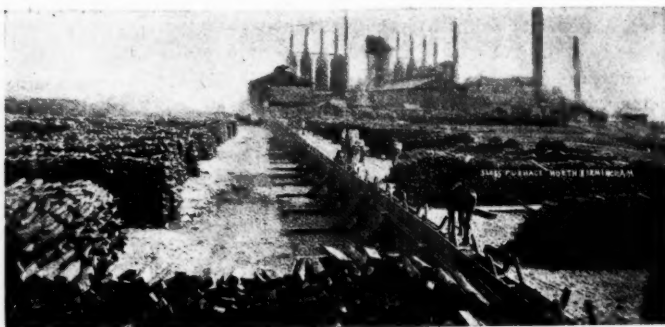
Other Processes.

Other processes of iron making should not be overlooked; the puddling to convert pig iron into wrought or malleable iron, rolling it into bars or sheets, "boiling" it, "squeezing" it, and the resultant products, all are worthy of attention.

Some articles such as stoves are made by running melted pig iron into molds. This process produces "cast iron" which is so brittle that a hard blow breaks it.



Puddling, or raking over the melted iron, drives out most of its carbon, and does for the metal something like the work your washerwoman does for your dirty clothes; for just as the dirt is removed by rubbing the



View shows 5,000 tons Pig-Iron—Sloss Sheffield Steel and Iron Company, North Birmingham, Ala. Furnace in background.

clothes in soapy water; so the constant turning of the molten iron removes the impurities that come away in the form of cinders. Many efforts have been made to lessen the puddler's very exhaustive labor by the introduction of mechanical appliances, but none of the many rotary puddling furnaces proposed and tested appear to have retained much hold upon the practice either in the United States or Europe. But wrought iron is now of less importance than formerly, as steel has taken its place in so many instances.

Sources of Supply.

All iron ore must be converted into pig iron before it can be used for manufacturing purposes. Pig iron and steel have made Pittsburg a great city. As the map shows, western Pennsylvania produces more pig iron than any other part of the great iron region. Ore from the Lake Superior district and the Southern States supplies about nine-tenths of our pig-iron. Recent estimates show that each of the important shipping ports of Duluth, Two Harbors, Ashland, Marquette, and Escanaba, ship more than 2,000,000 tons of ore annually. Indeed, the chief

article of freight upon our Great Lakes is iron ore, altho wheat, lumber and other things, by the thousands of tons, are shipped over the lake routes.

Frank G. Carpenter, that always entertaining as well as reliable author, in his superior geographical

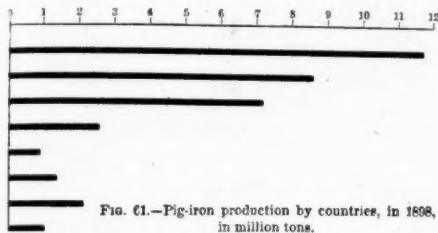
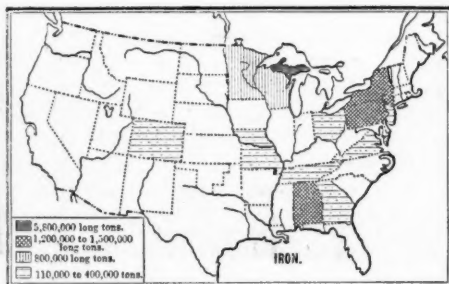


FIG. 61.—Pig-iron production by countries, in 1898, in million tons.

reader "North America" (p. 180), tells us that no continent has such vast beds of iron ore as this. He says:

There is some iron in the West Indies, in Central America, and in Mexico and a little in Canada. In the United States iron is found almost everywhere. It is mined in twenty-six different states and territories. There are vast iron beds in Tennessee, Alabama, and northwestern Georgia. There are also valuable iron beds in Pennsylvania, but our richest beds are about Lake Superior. It is our iron and coal which makes us the chief manufacturing nation of the world; and our supplies of these materials are so vast that the United States will grow greater and greater as these beds of minerals are developed.

Because iron is so largely used in industrial enterprises men are beginning to measure the material condition of



Map Showing Iron-Producing Territory in the United States.

(From Tarbell's Complete Geography, published by Werner School Book Co.)

a country by the amount it uses of iron and its manufactured product steel. Every year the United States and Great Britain consume about 300 pounds of iron and steel for each of their inhabitants. In that respect they lead the world. The United States stands at the head of the list by producing one-third of the world's iron, as you can calculate by the following chart taken from Adams's Commercial Geography, whose serviceable charts are a noteworthy feature of that fine work.

Sources of Information.

Away at the head of the list for the teachers' use are Adams's Commercial Geography and his Elementary Commercial Geography, both by the Appleton Company. Each are thoroly indexed. Carpenter's Geographical Reader, North America, (American Book Co.) should be in the hands of every teacher. Chase and Clow's Stories of Industry, Vol. I., (Educational Publishing Co.) treats this subject admirably. All these are copiously illustrated.

Study of Indian Life

GEORGIA A. HOSKINS.

Many, many years ago, before the white people had ever heard of such a place as America, this land of ours was inhabited by a race of men very different from any of the people living in the Old World, and very different from ourselves.

They were called Indians, for the first white people who came here thought they had reached the shores of India. Later, when it was discovered that this was a new continent, it had become so common to

speak of them as Indians that the name still clung to them.

The name they gave to themselves in their own language meant "Men," or "Real Men."

The Indians were a tall, strong, powerful-looking race. Their hair was long, straight and black. Their eyes were black. Their skin was dark and reddish. We



Buffalo-skin wigwam

might call it copper-colored.

The men spent their time in fighting, hunting and fishing. They were called braves or warriors. The women or squaws did the work.

They lived in huts or in tents which they called wigwams. In the South some of the tribes lived in a sort of rude mud house; farther north the women built their wigwams of long slender poles. They drove these into the ground in a circle and then bent the tops together to form the tent-shaped roof. Sometimes a hole was left in the top for smoke to escape thru. The fire was built in a hole in the floor under this opening. The framework of poles was then covered with skins. A bear skin was often hung in front of the entrance for a door.

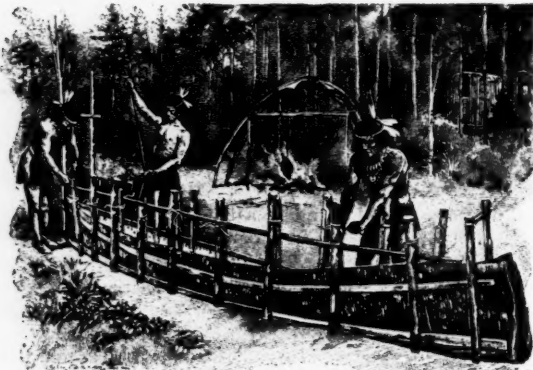
The squaws did all the work. They built the wigwams, planted and tended the corn, hoeing it with a rude hoe, made by tying a clam-shell to a long stick for a handle. They made the clothing, prepared the food, and when they moved from place to place, carried the greater part of the load.

They did not raise much in their gardens, not staying long enough in one place to clear and cultivate the land. A field of Indian corn and a piece for tobacco were about all they cared to tend. The women ground the corn by pounding it with stones. They had very few dishes, tools or weapons. We find that some of the tribes made pots and kettles of clay and baked them; but they could not put them over their fires for fear of breaking them, so they filled them with water and then heated the water by dropping red-hot stones into it.

They sometimes broiled their meat over their open fires, sometimes baked it by building stone ovens, lighting fires in them and leaving them till the stones were red hot and then, clearing out the fire, putting in the food on the hot stones and covering it all over till it had baked thru. People sometimes bake clams or roast potatoes that same way now, when they are off on a picnic; but that was the Indians' only way of baking.

They knew how to make fine bows and arrows.

Sometimes they tipped the arrows with bits of iron or flint. Sometimes they dipped the tips in the juices of poisonous plants to make them more deadly. They



Making a birch-bark canoe

made themselves stone-headed spears and hatchets which they called tomahawks. They knew how to make a coarse kind of yarn and cloth from the fibres of some plants, but they dressed mostly in skins. They wore soft leather shoes which they called moc-

feathers of the eagle, which they called the king of birds.

In the West, the great herds of buffalo, which then swarmed over the immense plains, furnished these people with both food and clothing. They used the bones for weapons, the sinews for thread, and made cups and spoons from the horns.

The many rivers which flowed down the secondary highlands to the sea afforded the best paths for these people in the days when the lands were covered with forests. They made very light, swift boats called canoes. Along the northern coast where birch trees were plentiful, they made their canoes of the bark of these birch trees. Our poet Longfellow has written for us a beautiful story of the Indian Hiawatha. I hope you will read the whole of it before you are much older, but I know you would like to read now what he has said about Hiawatha's building him a canoe.

In the south the Indians had no birch trees and so they had to find some other way of building their boats. Do you know why the birch tree was the only one that could be used for such a boat as Hiawatha made?

The southern Indians cut down a large tree. Then they cut from the largest part of the tree a great log, just the length they wished their boat to be, shaped the ends and hollowed it out. This was a much longer piece of work. Often they would light a fire on the



Map showing distribution of the Indian families and tribes inhabiting the United States when the white people began settling the country. (Used by permission from Thorpe's Junior History of the United States published by Eldredge & Brother, Philadelphia.)

casins. The Indians loved finery and bright colors, and the squaws ornamented the moccasins with bead work, or embroidered them with the quills of the porcupine. They dressed in the skins of the animals they captured in the hunt.

In those days, when there were no houses, schools or churches, no stores or villages, no railroads or steamboats, the land was covered with dense forests. Thru these forests roved many animals that we have never seen unless in some menagerie or park. Bears, panthers and wild cats were often seen. The warriors were very fond of making necklaces of the teeth and claws of the bears they themselves killed, and such a necklace was considered a proof of bravery.

Deer were frequently seen in the forests on the Atlantic coast. Great wild turkeys, wild ducks and many kinds of smaller game and fish added variety to the Indians' food.

Many of the chiefs decorated themselves with

log and burn it out till it was nearly the required shape, and then finish forming it with their stone tools.

The Indians could not read and write as we do. They had no schools. The boys learned to hunt, fish and fight, and the squaws taught the girls to work.

Some tribes had a rude sort of picture writing, which a few of the wise men of the tribe could read. They used the bark of the birch tree to write on.

They made snowshoes on which they could travel very rapidly over the soft snow in pursuit of game, especially in the chase of deer and moose.

The Indians knew nothing of our God. They believed in one great "Good Spirit," and that there were besides a great many bad ones. They worshiped the bad ones, for they said, "The Good Spirit will do only good, but if the bad ones are displeased they will be angry and will harm us. We must try to make them pleased with us. We will worship them."

Nature Study.

Lessons on the Golden-Rod

FRANK O. PAYNE.

"O'er the dusty roadside bending,
With its wondrous weight of gold,
Can it be the rod enchanted
Midas used in days of old?"

No autumn flower is more generally known than the golden-rod. It grows everywhere. I have found it in seaside marshes, growing in the salty soil, and upon our vast western prairies, where it often covers great spaces with patches of yellow. It abounds in the upland regions also. North and South have their representative of this great genus (*Solidago*). To many it will doubtless be a surprise to learn that golden-rod is closely related to the aster, the sunflower and other composite flowers.

Let there be an abundant supply of golden-rod in the schoolroom. Get as many varieties as possible. Some have their flower heads in masses, some have them arranged along the slender stems in graceful wand-like clusters.

Be sure to get as many entire plants as possible, since the root-leaves often differ very greatly from those of the stem. When the plants have been obtained in sufficient quantity, pass them around so that each pupil has an abundance.

Now begins the systematic study of the plant. First the root and stem. There is not much to say about these. Make note of the character of the soil where the plant grows. Note also the position and structure of the stems.

What is commonly called a flower is really a small cluster of flowers. Single out one flower head and study it as a whole. How many heads are clustered on the stem? Compare a head with the heads of other composite flowers. It will not be long before the pupils will discover that a single golden-rod head is strikingly like a head of coreopsis, marigold, or sunflower. In fact a golden-rod head is almost exactly like a tiny sunflower head.

Those pupils who studied the aster with us last September will soon discover the similarity, and in this way it will not be hard to show why golden-rods and asters are placed in the same great family of plants. There are some points of difference between the golden-rod heads and those of the other composite flowers aside from differences of size. There are fewer flowers in a head.

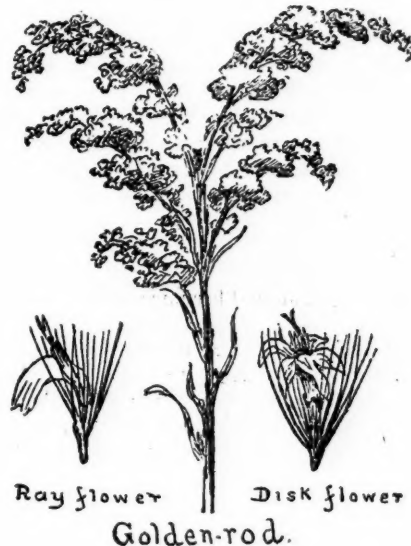
Now select a single head and dissect it. A pin is a good instrument for this work of dissection. Pick out all the flowers of a head and count them. Place the ray flowers in one pile and the tube flowers in another pile. How many ray flowers are there? How many tube flowers? Where are the ray flowers? Where are the tube flowers? Examine the place where these tiny flowers grew. We call this the disk. Is the disk smooth or

rough? Are there small dents or holes where the tiny flowers grew? Is there any fine "chaff" growing on the disk?

Some of these observations require very close use of the eyes, and it is far better to have a glass for this work. With smaller children this work should not be pushed to weariness, and indeed it may be questioned whether such minute objects are well suited to small children.

Talk about the golden-rod. What objections to having it for our national flower? What does the farmer think of the golden-rod? Why does the farmer not like it? Select a fine spray of golden rod and hold it up before the school. Call attention to the *graceful* way in which its cluster bends. Point out its *airy, feathery* outline and its *dainty color*. These things are what makes the golden-rod beautiful—*grace, color, form*.

There are a great many species of golden-rod. Some



botanists enumerate as many as eighty, and altho it is easy to recognize a golden-rod as such, it is often very difficult to determine the exact name. This is especially true when plants have lost their root-leaves either from withering or because of the grasshoppers.

Among the commonest golden-rods are: 1. The Canada golden-rod, which grows from three to six feet high, has lanceolate leaves and small heads of flowers, spreading from the summit of the erect stem. 2. The dusty golden-rod, growing in dry fields, has a hoary appearance and bright yellow flowers. 3. The lance-leaved golden-rod has flat-topped clusters. 4. The sweet golden-rod gives forth an agreeable smell when bruised. 5. The seaside golden-rod has large and numerous leaves and bright orange yellow flowers. 6. The blue-stemmed golden-rod is by many considered the most graceful and delicate of all. It grows in rich woods and is one of the last to bloom. Its flowers are scattered all along its stems, forming a golden rod indeed, and bending most gracefully.

Older pupils should have a pad of plain paper on which to make sketches. The golden-rod is so beautiful and so abundant that a Friday afternoon may well be

devoted to a program about this flower, and the school-room should be decorated profusely with it. A suggestive program is offered:

PROGRAM FOR GOLDEN-ROD DAY.

- | | | | |
|----------------------------------|---|--------------------------------|--------------|
| 1. Song | - | - | Autumn Woods |
| 2. Talk on Golden Rod | - | - | Teacher |
| 3. Reading | - | Bryant's Death of the Flowers | |
| 4. Song | - | Oh, Golden-rod, Gay Golden-rod | |
| 5. Composition on the Golden-rod | - | - | Pupil |
| 6. Questions on the Golden-rod | - | - | Teacher |
| 7. Song—"America" | - | - | School |

—The Teachers' Institute.

Plans for the Study of Leaves

September is a time quite favorable for making a study of the leaves in school because specimens of the fully developed leaf of any plant may be easily obtained. The leaves of trees may be taken as the best specimens for study. A study of the leaf will help to familiarize the pupil with the common trees, which, as a writer says, "may be justly numbered among our best friends for the simple reason that our lives are inseparably connected with and greatly benefitted by them." F. Schuyler Mathews in his charming book on "Familiar Trees and their Leaves" says; "It is not enough to be able to distinguish the ash from the hickory or the fir from the spruce; it is more important by far that we should become acquainted with the form and character of the leaves, the fruit, and the bark, thus acquiring fuller knowledge of the way the tree lives. To know a tree is to become familiar with the purpose and condition of its life. This is revealed in no small measure by the leaves."

In a study of the outline and margins of leaves the following plans adapted from Bergen's Elements of Botany published by Ginn & Co. are suggestive:

Outline of Leaves.

The Elm Leaf:—Have the pupil sketch the leafy twig of an elm with which he has been previously supplied.

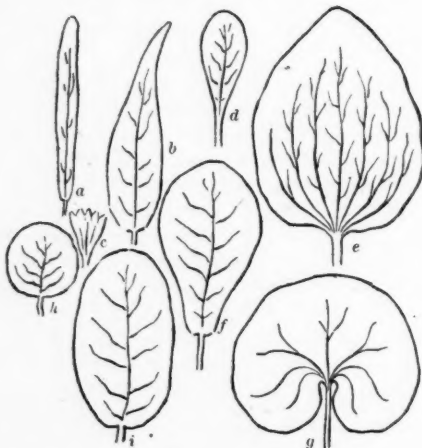


FIG. 63. — General Outline of Leaves.

a, linear; b, lanceolate; c, wedge-shaped; d, spatulate; e, ovate; f, obovate; g, kidney-shaped; h, orbicular; i, elliptical.

The strong shoots which extend horizontally are

best, since in these the leaves are most fully developed and their distribution among the twigs appears most clearly. Other good kinds of leaves with which to begin the study, if elm leaves are not available, are those of the beech, oak, willow, peach, cherry, and apple. Most of the statements and directions follow.

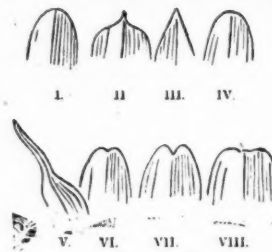


FIG. 64. — Shapes of Tip of Leaf.

I, mucronate, the midrib prolonged into a hard short point; II, cuspidate, tapering into a stiff point; III, acute; IV, rounded; V, acuminate or taper-pointed; VI, retuse, with the rounded end slightly notched; VII, emarginate, deeply notched; VIII, truncate, with the end cut off rather squarely.

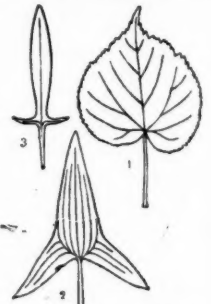


FIG. 65. — Shapes of Bases of Leaves.

1, heart-shaped (unsymmetrically); 2, arrow-shaped; 3, halberd-shaped.

ing herein would apply to any of the leaves just mentioned.

Require the pupil to report on the following points after sketching the twig.

(a.) How many rows of leaves?

(b.) How much overlapping of leaves when the twig is held with the upper sides of the leaves toward you? Can you suggest a reason for this? Are the spaces between the edges of the leaves large or small compared with the leaves themselves?

Pull off a single leaf and make a very careful sketch of its under surface, about natural size. Label the broad expanded part the *blade*, and the stalk by which it is attached to the twig, leaf-stalk or *petiole*.

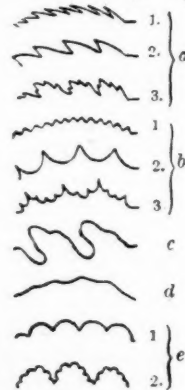


FIG. 66. — Shapes of Margins of Leaves.

a (1), finely serrate; (2), coarsely serrate; (3), doubly serrate. b (1), finely dentate; (2), sinuate dentate; (3), doubly dentate. c, deeply sinuate. d, wavy. e (1), crenate or scalloped; (2), doubly crenate.

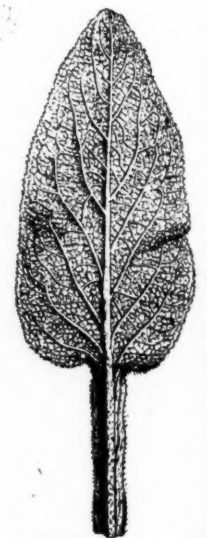


FIG. 67. — Netted Veining (pinnate) in the Leaf of the Foxglove.

Study the outline of the leaf and answer these questions:

(a.) What is the shape of the leaf, taken as a

whole? (See Fig. 63.) Is the leaf *bilaterally symmetrical*, i. e., is there a middle line running thru it lengthwise, along which it could be so folded that the two sides would precisely coincide?

(b.) What is the shape of the tip of the leaf? (See Fig. 64.)

(c.) Shape of the base of the leaf. (See Fig. 65.)

(d.) Outline of the margin of the leaf. (See Fig. 66.)

Notice that the leaf is traversed lengthwise by a strong *midrib* and that many so-called *veins* run from this to the margin. Are these veins parallel? Hold the leaf up toward the light and see how the main veins are connected by smaller *veinlets*. Examine with your glass the leaf as held to the light and make a careful sketch of portions of one or two veins and the intersecting veinlets. How is the course of the veins shown on the upper surface of the leaf?

Examine both surfaces of the leaf with the glass and look for hairs distributed on the surfaces. Describe the manner in which the hairs are arranged.

Forms of Leaves.

The various forms of leaves are classed and described by botanists with great minuteness, not simply for the study of leaves themselves, but also because in classifying and describing plants the characteristic forms of the leaves of many kinds of plants form a very simple and ready means of distinguishing them from each other and identifying them. The student is not expected to learn the names of the several shapes of leaves as a whole or of their bases, tips, or margins, except in those cases in which he needs to use and apply them.

The Maple Leaf.—Sketch the leafy twig.

Are the leaves arranged in rows like those of the elm? How are they arranged?



FIG. 63.—Palmately Netted-Veined Leaf of Melon.

Notice the way in which half of the whole number of petioles are twisted and some of the others bent to bring the proper surface of the leaf upward toward the light.

Do the edges of these leaves show larger spaces between them than the elm leaves did, i. e., would a spray of maple intercept the sunlight more or less

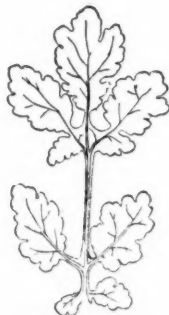


FIG. 69.—Pinnately Divided Leaf of Celandine.

The blade of the leaf is discontinuous, consisting of several portions between which are spaces in which no part of the blade has been developed.

perfectly than a spray of elm? Pull off a single leaf and sketch its lower surface, about natural size.

Of the two main parts whose names have already been learned (blade and petiole), which is more developed, that in the maple or in the elm leaf?

Describe:

(a.) The shape of the maple leaf as a whole.

(b.) Its outline as to main divisions, of what kind and how many.

(c.) The detailed outline of the margin. (Fig. 66.)

Compare the mode of veining or venation of the elm and the maple leaf by making a diagram of each.

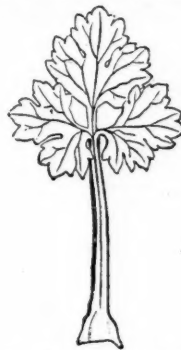


FIG. 70.—Palmately Divided Leaf of Buttercup.



FIG. 71.—Leaf of Apple, with Stipules.



FIG. 72.—Leaf of Pansy, with Leaf-like Stipules.

They agree in being *netted-veined*, i. e., in having veinlets that join each other at many angles so as to form a sort of delicate lace work like Figs. 67, 68.

They differ, however, in the arrangement of the principal veins. Such a leaf as that of the elm is said to be feather-veined, or *pinnately veined*.

The maple leaf, or any leaf with closely similar venation, is said to be *palmately veined*. Describe the difference between the two plans.

Stipules.—Altho they are absent from many leaves, and disappear early from others, stipules form a part of what the botanist regards as an ideal or model leaf.* When present they are sometimes found as little bristle-shaped objects, at the base of the leaf as in the apple leaf (Fig. 71), sometimes as leaf-like bodies, for example in the pansy, and in many other forms.

* Unless the elm twigs used in the previous study were cut soon after the unfolding of the leaves in spring, the stipules may not have been left in any recognizable shape.

The Grasshopper and the Cricket

Green little vaulter in the sunny grass,
Catching your heart up at the feel of June,
Sole voice that's heard amidst the lazy noon,
When ev'n the bees lag at the summoning brass;
And you, warm little housekeeper, who class
With those who think the candles come too soon,
Loving the fire and with your tricksome tune
Nick the glad silent moments as they pass;
Oh sweet and tiny cousins, that belong,
One to the fields, the other to the hearth,
Both have your sunshine; both, tho small are strong
At your dear hearts; and both were sent on earth
To sing in thoughtful ears this natural song,—
Indoors and out, summer and winter, mirth!

—Leigh Hunt.

Music in Primary Schools.

AGNES I. BENSON.

The idea of teaching music in the schoolroom is always more or less of a perplexity to the inexperienced or untrained teacher. She does not question its value. She realizes and appreciates that it is of great assistance; but the difficulty lies in first determining the essential things in music, and then, the best way of presenting these essentials.

She should keep in mind the general principle of proceeding from the known to the unknown. She must, in fact, have as a foundation to build upon something within the child's experience.

There are few children who are not familiar with home life and who do not know the meaning of the words father, mother, brother, and sister; so, in introducing to them the various members of a new family (the scale), they will readily grasp the idea of the individuality of the various members under titles already familiar to them. The new family must not all be introduced at once, for it would be confusing to the children. The following four characters should be made known first:

Doh—the father tone—strong, decided, dignified, protective.

Soh—the soldier-brother tone—rousing, inspiring, bright, trumpet-like.

Mi—the little sister tone—peaceful, happy, meek and mild, doing unobtrusive deeds of kindness.

Doh* (upper)—the mother tone—loving, gentle, kind.

These four characters should be firmly impressed on the minds of the children before others are brought in. The teacher should encourage conversation about the different members of the family, in order to make the children's concept as clear and strong as possible so that when the expression in tone comes they will voice these mental effects.

The teacher must further present the characteristics to the children in the tone which is their pattern; listening afterward to the children's conception of them. The class should listen attentively while the teacher sings and the teacher be critically attentive while the children sing.

The other characters:

Ray—the little brother tone—active, hopeful, eager, anxious to help.

Ti, or si—the baby tone—clinging, sensitive, piercing, longing to go most of all to the mother, doh*.

Lah—the grandmother tone—happy and gay at times, sorrowful and sad at other times; a being of moods, compared sometimes to the weeping willow.

Fah—the grandfather tone—mature, developed, strongly attracted to the sincerity and steadiness of mi, prayerful, likened to an organ tone.

After these mental effects have been given both by means of speech and in tone the class may be drilled in quickness and aptness in singing various intervals. The several devices given may of course be altered to suit the teacher's individual needs:

I. By the class singing to the manual or hand signs, when the various positions of the hand represent the various tones in the scale:

Doh—closed hand.

Mi—open hand, palm hand.

Soh—open hand, palm to self, thumb pointing upward.

Doh*—closed hand, raised slightly.

Ti, or si, closed hand, first finger pointing upward, showing tendency upward to doh*.

Ray—open hand, palm from self, fingers pointing up.

Lah—hand and fingers drooping downward from wrist.

Fah—hand closed firmly except thumb and first finger pointing down.

II. By modulator written as follows:

Doh*

Ti

Lah

Soh Small steps between mi and fah, ti and doh*.

Fah Using mi and ray above upper doh,* and the

Mi ti, lah, below doh.

Ray

Doh

Ti

III. By means of figures written on the blackboard, or represented by the same number of fingers.

Doh—8

Ti—7

Lah—6 1 3 5 8 doh mi soh doh*.

Soh—5 1 8 7 8 5 doh doh* ti doh* soh.

Fah—4 8 5 1 doh* soh doh.

Mi—3 5 5 3 1 soh soh soh mi doh.

Ray—2

Doh—1

IV. By exercises written with the first letter of the syllables.

D* doh

T-ti, or si

d s m s t d.

L-lah

d f r s s m.

S-soh

s f r s s d*.

F-fah

m r f l s t d.

M-mi

d m l s f r d.

R-ray

m m s s r m.

D-doh

The children should be given the keynote by the teacher before each exercise, care being taken to change the key sufficiently often to give the class the idea of a movable doh.

To interest and amuse the children a little game may be played:

The children close their eyes while the teacher writes a short exercise on the blackboard. At a signal the children glance quickly at the exercise, the teacher erases it, and the children sing it from memory.

The children will enter heartily into the spirit of the game and their interest will be intensified while the power of attention and concentration is more highly developed.

HANDICRAFT IN SCHOOL.

G. E. ASHLEY, MANUAL TRAINING TEACHER, INDIANAPOLIS.

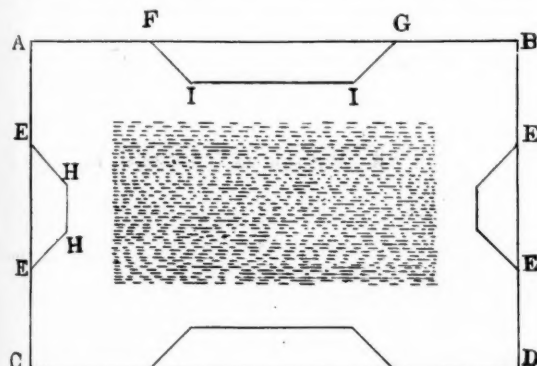
Cardboard Construction Work.

Cardboard is one of the cheapest materials from which useful ornamental and educative objects may be made. The backs of writing tablets usually thrown away may be used for many articles.

The tools used in cardboard work are few and quite inexpensive. A ruler, pencil pocket knife and some kind of a punch or awl are sufficient. If pocket knives can not be secured, old broken table knives, when sharpened, will do excellently. One of the simplest articles to make is the twine winder. The directions may be written upon the board and a rough sketch drawn so that the pupils have an idea of the finished object.

Match Strike.

DIRECTIONS—Draw a rectangle ABCD 3 inches long and 2 inches wide. Upon the long edges place dots marked FG $\frac{3}{4}$ of an inch from the corners and also dots $\frac{1}{4}$ of an inch from the corners. Upon the short edges place dots E $\frac{5}{8}$ of an inch from the corners, and also dots $\frac{1}{4}$ inch from the corner. Draw light lines to the dots $\frac{1}{4}$ of an inch from the corners. Upon these lines place dots I 1 inch from the ends and dots H $\frac{5}{8}$ of an inch from the sides. Draw lines from F to I and from E to H, making opposite sides similar. The dark rectangle in the center is 2 inches long and 1 inch wide, is made of sand paper



and is pasted to the back. Use heavy cardboard for the back.

By varying the dimensions of these simple forms the different divisions of the ruler may be learned in a very practical way.

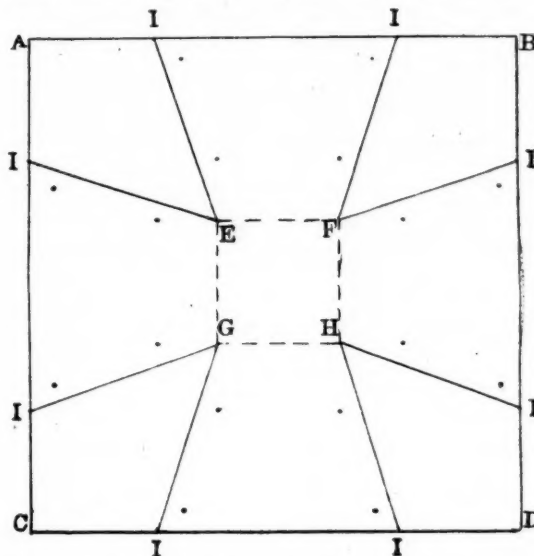
Construction work must not be considered an additional study in school but only a better means of teaching form study and number work. Like any other method, if carried to excess it may become a "fad", but to neglect it is to ignore a valuable aid in teaching number work.

An article of considerable use is the button box. That it may be used at home is a strong incentive to the child.

Button Box.

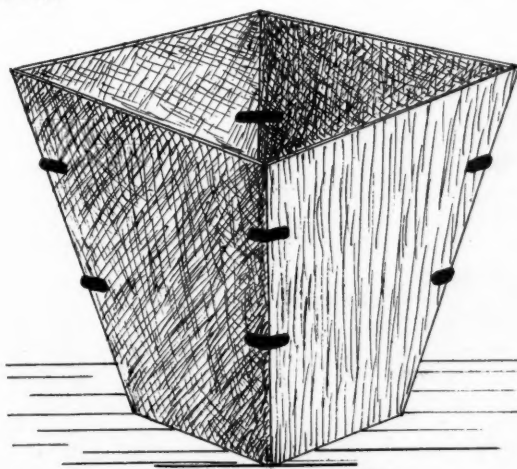
DIRECTIONS—Draw an 8-inch square ABCD and in the center a 2-inch square EFGH, with dotted lines. Place the dots marked I one inch from the corners. Connect the dots marked I with the nearest corner of the square FGEH. The dots nearest the edge of the square ABCD

are $\frac{1}{4}$ inch from the lines, and the dots nearest the square EFGH are in a straight line between the dots marked I.



Place the dots $\frac{1}{4}$ inch from the lines. Cut out all the solid lines, punch the holes and sew the box together.

NOTE—It will be an interesting problem for the advanced arithmetic class to find the volume of this box. Could you design one of similar shape that would hold one gallon? How many square inches of card board used in the box when completed? How many square inches wasted?



The use to which an object is put determines its form, the material from which it must be made and the manner of construction. Thus, this box is made larger at the top than at the bottom so that the hand may be more readily inserted; a box with a broad base would be more stable but less convenient. It is not necessary that the box be perfectly tight, so holes may be punched for tying the sides together, while the use of string is an additional exercise for the hands.

POETRY OF THE SEASON.

A Little Girl's Questions.

Whose bonny blue bowl is the sky, mamma,
 So shining, so round and so deep?
 The angels perhaps, come down here to drink,
 Do you think,
 When baby and I are asleep?

The stars are lamps set thick in the blue
 To brighten our beautiful home.
 To light them and hang them, who
 Climbs so high?
 Baby and I never see him come.

Are the clouds white beds in the sky, mamma,
 Piled snowy and soft and so high?
 Way up in the highest sky—
 Do they sleep, far up there, as sweetly and warm,
 Safe from harm,
 As you and the baby and I?

The moon, I am sure, is a golden boat;
 Who sails in it softly tonight?
 Some angel, you think, all loving and fair,
 That takes care
 Of baby and me till the light?

The dark is a curtain, so warm and so close;
 God drops it all round us at even;
 At light, when it lifts, if we wake, maybe
 We can see—
 The baby and I—into heaven!

—Mrs. Luther Keene, in Poet and the Children, Lothrop & Co.

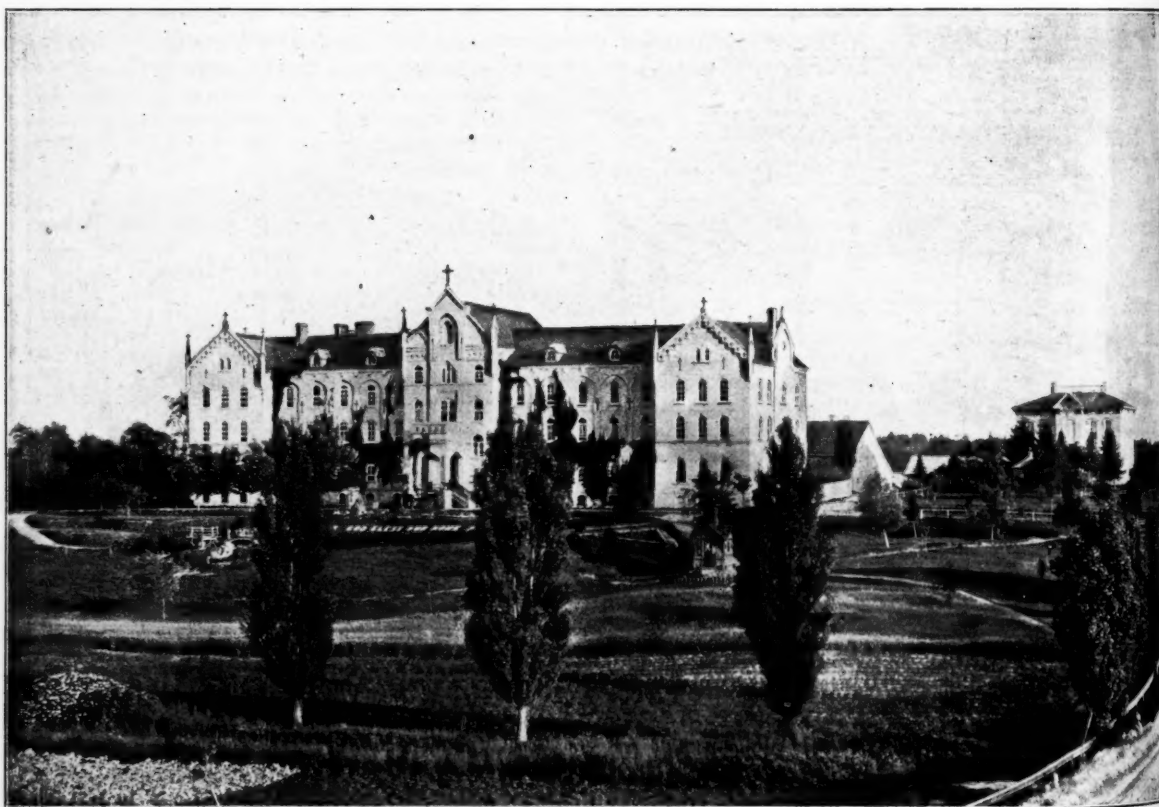
Autumn Song.

The song birds are flying
 And southward are lying,
 No more their glad carols we hear.
 The gardens are lovely—
 Chrysanthemums only
 Dare not let their beauty appear.

The insects are hiding,—
 The farmer providing
 The lambkins a shelter from cold.
 And after October
 The woods will look sober,
 Without all their crimson and gold.

The loud winds are calling,
 The ripe nuts are falling,
 The squirrel now gathers his store.
 The bears homeward creeping
 Will soon all be sleeping
 So simply, till winter is o'er.

Jack Frost will soon cover
 The little brooks over;
 The snow clouds are up in the sky,
 All ready for snowing;
 —Dear Autumn is going!
 We bid her a loving "good bye."
 —By Emilie Poulsson.



HOLY FAMILY COVENANT, ALVERNO, WIS

Motherhouse, Franciscan Sisters, O. M. C., one of the large and growing teaching communities of the Middle-west.

The Teaching Orders.

HISTORICAL SKETCH SERIES.

Franciscan Sisters, O. M. C.
Convent at Alverno, Wis.

The community of Franciscans at Alverno, Wis., dates its origin back to the year 1866. It first would-be members, five in number, having resolved to devote their lives to the cause of Catholic education, placed themselves under the direction of Rev. Joseph Fessler, then pastor of the little congregation at Clarks Mills, Wis. A small frame building, still standing in this village, was the cradle, so to speak, of the present large flourishing community.

In 1867, Father Fessler was called to labor in a wider sphere,—the pastorate of St. Boniface, at Manitowoc, Wis., and thither his spiritual daughters resolved to follow. Accordingly, they removed to Manitowoc, where a small dwelling was rented. Three of their number, however, wishing to prepare themselves more thoroughly for their future duties, as teachers, went to the Notre Dame Convent at Milwaukee to complete their course of studies, and at the same time to acquire the necessary fundamental training in religious life. They were accordingly placed by good Mother Caroline among the postulants. Here they remained about a year, after which they were honorably dismissed, and joyfully hastened to their humble little home to begin the work which they felt Divine Providence had assigned to them. Meanwhile their companions had taken charge of the little school in St. Anna's congregation near Clark's Mills.

On November 9, 1869, all five received the habit of the Third Order of St. Francis, at the hands of Father Fessler, who had previously obtained for the new foundation the expressed approbation of the Most Rev. Archbishop of Milwaukee, John M. Henni, D.D., as also that of the Capuchin provincial, Very Rev. Francis Haas. The names of the newly received were: Rosa Vahl, Sr. M. Odelia; Josepha Thoenig, Sh. M. Colletta; Mary Graff, Sr. M. Hyacinth; Sophie Fessler (Father Fessler's sister), Sr. M. Seraphica; and Theresa Graemlich, Sr. M. Gabriel. Sister Odelia was almost immediately chosen to direct the little community.

They received their first postulant the next year, in the person of Mary Doyle, afterwards Sr. M. Patricia; and on the ninth of November, four of their number made their profession. The first outside mission school was also taken charge of that year (1870).

The small frame building which was at first provided for the sisters in Manitowoc, soon failed to furnish sufficient accommodations for the rapidly growing community. Besides, it was located in the city, and one of the cherished hopes of the founders was to secure a home removed from the noise and bustle of the busy town. One day in the autumn of 1871, Mother Odelia had occasion to visit the "Settlement" at St. Nazianz, about eighteen miles southwest from Manitowoc. Her route lay past the present site of the convent, and as her eyes rested on the beautiful sheet of silver waters, with the wood-crowned eminence on its western shore, she thought at once presented itself: "What an ideal site for our new home." On her return she spoke of the matter to Father Fessler, who visited the place a few days later. Sharing her views as to its singular fitness for the purpose, he at once took steps towards its purchase. The bargain was soon concluded, and in the spring of 1873, the erection of the first brick structure was begun. The plans were drawn by Architect Druiding of Chicago, the intention being to erect the building piece-meal, as it were, according as the needs of the community demanded and its means permitted. It was completed in 1874, and dedicated Aug. 2, by the Rev. F. X. Krautbauer, afterwards bishop of Green Bay.

In the year 1875 the community received a considerable augmentation. Twenty-five Franciscan Sisters from the diocese of Hildesheim, Germany, being obliged, in consequence of the May Laws, either to return to their homes or emigrate to America, sought and found a home with their American sisters at Alverno. The first seventeen sisters of this province came over in 1875; the other ten, the next year; the two communities were united in 1877.

As this unusual increase rendered an enlargement of accommodations necessary, an addition to the convent was commenced in 1878, and completed the following year.

In the spring of 1880, after thirteen years of indefatigable labor in behalf of the community, Father Fessler was called to take charge of the congregation at Fond du Lac, Wis. He was succeeded by his brother, Rev. George Fessler, a zealous and learned priest, whose interest in the welfare of the community did much to foster its progress, both temporally and spiritually. At his suggestion, a boarding school for girls was opened in the autumn of 1880. It was continued with gratifying success until 1892, when the growing demand for teachers to supply the parochial schools rendered it necessary to devote all the talent of the community to this work.

On the night of September 1, 1881, the convent was struck by lightning, and in a few hours it was a mass of smoking ruins, portions only of the brick walls remaining. In this connection, it is interesting to note that scarcely any of the many crosses that surmounted various parts of the building were demolished;—they remained as silent monitors that He who smote would also heal the blow. The building might be regarded as almost a total loss, the insurance being only \$3,500. The generous co-operation of the people of Manitowoc and the surrounding country rendered it possible to begin the erection of a new convent on the old site in the spring of 1882. It was dedicated the same year, December 17, by the Most Rev. Archbishop Henni. The third and last addition to the structure was completed in 1890. The building, as it now stands, consists of the main portion 214 by 45 feet and a south wing, 124 by 33 feet; all three stories high, with basement underneath. In the basement are located the laundry, bakery, store-rooms, kitchen, refectory, bath-rooms and one division of the steam heating plant. The first floor contains the chapter hall, community rooms, novitiate, parlors, music rooms, offices, guests' dining rooms, sleeping apartments and bath rooms. The chapel, oratory, infirmary, candidates' rooms, library, school rooms, and needle-work department occupy the second floor. The dormitories are on the third floor. Corridors extend the entire length of the building on all floors except the second, where the chapel and oratory occupy the whole width of the main portion. At a short distance from the south wing, and connected with it by a covered passage, stands the engine house and dynamo room. The former is furnished with a twenty-eight horse-power engine, which operates the dynamo and the laundry machinery, besides furnishing steam to heat the building during the milder part of the winter. The pumping house is situated at the foot of the hill, near the lake, and is supplied with a ten horse-power engine. Water for drinking and culinary purposes is obtained from a well here, and pumped into a reservoir at the top of the building; another reservoir is supplied with water from the lake, pumped by the same engine.

It is a singular fact that the convent has been struck by lightning no less than three times. The first stroke occurred in 1874, just after the first structure was completed. Being a "cold stroke," it fortunately caused little damage. The second was the fatal stroke of 1881, already referred to: the third occurred in July, 1898. Apart from thoroughly frightening the sisters, who were in the choir at the time, it did little or no harm. The current apparently entered a bath room on the first floor, melted a few links of a brass chain attached to the tub, and passed out without effecting further damage.

Forty-eight parochial schools, with a total enrollment of over 6,000 pupils, are at present (1902) in charge of

the community. They are variously located in Wisconsin, Michigan, Ohio, Illinois, Missouri and Nebraska. Upwards of one hundred and fifty sisters are engaged in teaching.

The first hospital conducted by the sisters was the "St. Mary's," in Manitowoc. It occupied the original convent building; but was discontinued after a few years, as the house was unsuited to the purpose in point of size and necessary equipment. Two hospitals are at present in charge of the sisters: Holy Family hospital at Manitowoc, and "The Good Samaritan hospital" at Zanesville, O. The former was opened September 28, 1899, and the latter, July 1, 1902.

Publishers' Notes.

For some time the educational press of the country has been advocating "more language and less grammar" for intermediate grades and the demand has consequently been for a language book built on these lines. "Everyday English" by eJan Sherwood Rankin, comes in response to this demand and it is a work likely to meet with favor wherever dissatisfaction exists with present results in language work. The entire book looks toward vocabulary gains, through interest in language and literature, and through original spontaneous thought. The author, who is an experienced teacher, and has had the advice and suggestions of men and women of acknowledged literary ability, in the preparation of her book, has sought with much success to put vitality, color and movement into a subject that is usually dry and uninteresting. Copies of this 240 page book may be obtained from the Educational Publishing company, Chicago, for fifty cents. A detailed announcement of the work will be found on page 127 of this issue.

Prof. S. H. Birdsall, of Meadville, Pa., has invented and copyrighted a clever and useful modulator and also a similar device for keyboard application, for teaching the building of scales and the proper placing of the steps and half-steps in the different keys. Mr. Birdsall has interested many of the educators throughout the country in his device and it is quite likely that one of the big companies furnishing charts to the schools will secure the right to introduce it in its system of music charts.

During the first two weeks of August the Columbia School Supply Co., of Indianapolis, Ind., received orders for their complete cabinets of physical apparatus to be placed in the following schools: Lenox, Iowa; New Milford, Conn.; Susquehanna, Penn.; Anacosta, N. Y.; Wolcott, N. Y.; Mayville, N. Y.; Warners, N. Y.; Auburn, N. Y.; Manlius, N. Y.; St. Joseph's academy, Lockport, N. Y.; Academy of our Lady of the Angels, Elmira, N. Y.; St. Joseph's Academy, Sherman, Texas; Academy of Our Lady of the Sacred Heart, Corsicana, Texas; Academy of the Sacred Heart, Waco, Texas.

This complete equipment for the Physical Laboratory is growing in favor very rapidly. The five schools last mentioned came as a single order with a promise of two additional orders within a few weeks.

"The Ideal Word Book" an excellent text recently issued by A. Flanagan Company, Chicago, is meeting with much favor throughout the country and is already in use in a number of parochial schools. Briefly:

1. The plan of "The Ideal Word Book" shows a sensible method based on sound educational principles.
2. It requires the teacher to take an active part in the work, but shows her how to do this wisely by numerous "Hints and Suggestions."
3. It combines with the teaching of spelling exercises in (a) Grouping words that represent related ideas, (b) Pronunciation and the use of diacritical marks, (c) Word formation (including plurals, possessives, etc.), (d) Word study, (including derivatives, compounds, antonyms, homonyms, synonyms, dictionary work, etc.) (e) Interpretation, word comparison, (f) Correction of local errors in spelling and use.

"The Ideal Word Book," by E. E. Smith, A. B., cloth, price 10c., exchange price 9 cts.

"Elements of English Composition," the third volume of the "Mother Tongue" series by Gardner and Kirtledge of Harvard and Sarah Louise Arnold, formerly Supervisor of Schools in Boston is before us. This is one of the best and most suggestive works of the kind we have ever examined.

It begins with suggestive exercises which call for work by pupils. Writing stories, letters, paragraphs, arranging diagrams, descriptions, critiques, studying sentence from figures of speech and principals of choice. The study of the whole precedes the study of parts. The course is eminently practical and will in the hands of the skillful teacher produce returns not obtainable by the old fashioned "grammar" work.

The special offer made this month on "American and British Authors" by the author and publisher Frank E. Irish, 315 Wabash avenue, Chicago, should be noted by teachers looking for a good work of this kind. Professor Irish offers his \$1.50 book until October first, for \$1. The long list of strong commendations which the work has received guarantee its value. The New England Journal of Education says of it: "As a text book for the school room it will take high rank, not only for the actual matter contained, but also for the spirit of loyalty and earnestness with which its pages abound."

Books Four, Five and Six of the "McBride Literature and Art Readers," are at hand, and are fully up to the high standard shown in the first three books of the series issued last summer. As noted by us last year, the McBride books introduce several unique and admirable features, and being genuinely Catholic, are likely to grow in favor. Leading Catholic writers of prose and verse are well represented in the matter of books, while the illustrations comprise masterpieces of sculpture and painting significant of the patronage which the Church has always bestowed on these arts.

"The Sunbonnet Babies' Primer" has just been issued by Rand, McNally & company of Chicago and New York. Here is a school book with the text made up of a continued story, with the two heroines, Molly and May, always on the scene. There are eleven chapters in the Primer, and the lesson on each page is complete in itself, but the continued story is there to lure the reader on. Many of the lessons are cast in dialogue form as an aid to dramatic reading, and there is an average of only three new words to the page. The eighty-six illustrations are by Miss Bertha L. Corbett, the "Mother of the Sunbonnet Babies," and they are all printed in four colors in the flat poster style. The book is as attractive as any of the expensive holiday books for children, and yet sells for only forty cents. If this book is a prophecy of what future school books are to be, the question of regular attendance is already solved. We are not surprised to hear that the first edition was exhausted within two weeks of publication.

Messrs. Ginn & company, Boston, Mass., have just added another volume to their excellent series of geographical readers. This latest edition is entitled, "Toward the Rising Sun," and consists of sketches of life in Eastern lands. It is a highly interesting little book, accurate in description and well illustrated.

A NEW HISTORY OF PHILOSOPHY.

Rev. William Turner, S. T. D., of St. Paul seminary, St. Paul, Minn., is publishing with Ginn & Co., of Boston, a history of philosophy, which will be ready in November. Nearly one-third of this text-book is devoted to the history of scholastic philosophy—the co-

The growth of the community has been steady and rapid. Although but two of the original members (Mother Gabriel and Sr. Colletta), now survive, and many of its subsequent members have been summoned to the celestial nuptials, it still numbers 279;—241 professed sisters, 27 novices and 11 candidates.

The property at Alverno comprises eighty-six acres of farm, forest, pasture, orchard and garden. The community's supply of vegetables and plain fruits is here grown and harvested. Besides the convent building, there are here located the chaplain's residence, a two-story brick structure; and two frame cottages occupied respectively by the engineer's family and the farm hands.

pious extracts from the writings of the schoolmen embodied in the text give an insight into a movement of thought which all teachers of philosophy recognize to be important, but which is practically inaccessible to most students of philosophy. The account of the religio-philosophical systems of Babylon, India, etc., will be appreciated not only for the interest which these systems possess in themselves, but also on account of their relation to the beginnings of philosophical speculation in Greece. The history of modern philosophy is brought down to the end of the nineteenth century so as to include the Neo-Hegelianism, Neo-Voluntarism and Neo-Scholasticism, which command so much attention at the present time. Throughout the work, care is taken to indicate the sources which may be conveniently consulted by students, and at the end of each section critical suggestions are offered for the purpose of encouraging students to form a judgment as to the truth and value of each successive contribution to philosophic thought.

This work is a text-book for the higher institutions of learning. None of similar scope—especially as covering the field of scholastic philosophy from the ninth to the sixteenth century—exists in our language. Manuals of philosophy already in use devote but a few paragraphs to this important subject.

A new parochial school was opened in Toledo, Ohio, this month in St. Ignatius' parish. This is the last parish to be organized in Toledo and the beautiful new church and school building dedicated in July will be used for a school for the first time. The rooms are model school rooms. It is expected that one hundred and fifty pupils will be enrolled. The schools will be under the direction of the Ursuline nuns.

Work is progressing nicely on the new St. Paul's high school, Cincinnati. A portion of the new structure is intended as a residence for the teaching Sisters of Charity.

The board of education has been notified that the parochial school connected with St. Thomas' church, Corry, Pa., in the diocese of Erie, will not re-open this fall and probably not again until the new schools which are proposed are erected.

Current Affairs--Church and School News.

A Brief Summary for Busy Teachers.

President Roosevelt has been making a remarkable round of speeches through New England and the South during the past two weeks. Only a President of strong physique and strenuous habits could endure, with unimpaired spirits, the strain of such a tour. Speaking sometimes ten or twelve times a day, to immense audiences, upon a wide range of themes, from personal conduct to the greatest problems of government, it would be easy for most men to wear themselves out, and incidentally to say many injudicious things. The President is not a great orator, but his frankness and sincerity win for him the respect even of those who do not agree with him.

Perhaps the most important of his speeches was that at Boston, when he touched upon the "trust problem." Concerning these colossal combinations and efforts directed against their unlawful aggressions the President said: "When a great corporation is sued for violating the anti-trust law, it is not a move against property, but in favor of property. I am not saying that even if we had all the power we could completely solve the trust question. I want laws to enable us to deal with a trust, no matter what shape it takes. I want to see the government able to get at it definitely so that the action of the government cannot be evaded."

At Augusta, Me., he made an appeal for a stronger navy—which the foreign press has construed as an aggressive reiteration of the Monroe doctrine. He said merely that experience had shown that in order to make any policy effective it must be backed by the proper force, and that the only way to safeguard American honor and ideas was to be prepared in advance to forcibly defend them.

The great anthracite coal strike which started May 12, and which has come to be probably the most disastrous strike the country has ever known, is now in its nineteenth week, with no move toward concession from either side, and no definite prospect of a settlement on any basis. A few mines are being worked on a small scale, under protection of soldiers and police, but an insignificant amount of coal is being produced.

So much enmity has been shown against the militia that Gen. Gobin has ordered the soldiers hereafter to take aim carefully at any rioters who molest them in the performance of their duty, and shoot to kill. This order was issued because the strikers had greased trolley tracks on steep hills where the soldiers were coming down in the cars, stoned the soldiers, shot at them from the cover of saloons, jeered them, etc. Another troop of cavalry has been sent into the field to help preserve order. The unions are greatly

enraged at Gen. Gobin's "shoot to kill" policy; but it has so far had a tendency to keep down rioting. There is also trouble over local soft coal strikes in West Virginia, and the militia are likewise on guard in that state.

The final figures showing the trade between the United States and our islands and possessions for the last fiscal year have now been footed up. Porto Rico bought \$10,700,000 worth of our goods, or nearly six times as much as five years ago, while she sent us \$8,300,000 worth, or almost four times as much as under the old Spanish regime.

Our exports to the Philippines were \$5,300,000 compared to only \$95,000 in 1897; and our imports from there amounted to \$6,600,000, against \$4,400,000 under the Spanish regime. To Havana we sent \$19,000,000 worth of goods, or four times as much as in 1897; and from there we got \$25,000,000 worth, or about double what we took five years ago. Altogether, our trade with these islands was about \$75,000,000, or three times what it was before they became American territory.

It is understood that our government will take no action to prevent Cuba from making her proposed loan of \$35,000,000. Under the Platt amendment the United States has a certain supervision over Cuban loans, but our government does not want to antagonize the struggling republic by being too officious at this critical time.

President Roosevelt had a narrow escape from severe injury and possibly death on Sept. 3, at Pittsfield, Mass., when the carriage in which he was riding was run into by an electric car. Luckily the injuries he sustained were of a slight nature. Several of the presidential party were, however, badly hurt, and one, Secret Service Agent Craig, was killed instantly.

The operation of the law imposing tariff duties on Philippine products imported into this country, amounting to 75 per cent of the regular Dingley tariff, is very disappointing. The effect has been to greatly cut down the imports of Philippine goods during the five months the law has been in operation, and to drive the Philippine trade to other countries.

Thirty members of the Filipino constabulary, in charge of an American inspector, encountered a strong force of ladrones near Manila recently. The inspector was wounded and four men killed. Reinforcements arrived, and the constabulary killed six men and captured five ladrones. Reports from Cavite tell of several skirmishes between the constabulary and ladrones,

in which the latter had eleven men killed.

The North Carolina Republicans in convention refused to recognize any negro delegates, and an exclusively white organization resulted. This elimination of the negroes from the party counsels is due to the adoption of the new state constitution, which virtually shuts out the colored vote. A number of former Democrats joined the Republicans, and the situation indicates a probable turning-point in North Carolina politics and a readjustment of party lines to some extent.

South Dakota farmers are planning to have a trust of their own. The Farmers' National Co-operative Exchange Co. has been organized with \$50,000,000 capital, to buy and sell live stock and grain, operate elevators, etc. One purpose will be to have the farmers hold back their crops for better prices than they can if they are all dumped on the market at once.

The principal makers of harvesters in this country have just formed a trust, with C. H. McCormick as president. In order not to scare the farmers the assurance is made that the trust will stand for low prices, notwithstanding the continued increase in the cost of material and labor.

Bishop O'Gorman of Sioux Falls, S. D., who has recently been to Rome, has delivered to President Roosevelt an autograph letter from Pope Leo in French, together with a souvenir made in the Vatican workshops, consisting of a mosaic picture of the palace gardens.

The disturbances among the Latin-American republics continue. In Hayti it is not clear just who are contending, nor for what, but a provisional government is trying to sustain itself against attack, one lone war vessel is patrolling the coast, and occasionally bombarding a town, and there is a general welter of anarchy and bloodshed. In Colombia the government is again just on the point of crushing the insurrection, but this has been the case so often during the last three years that the new proclamations do not command full credence. As to Venezuela, the government makes no headway. Foreign governments refuse to respect its paper blockade; and its latest attempt to recapture the port of Ciudad Bolivar failed, although the town was bombarded for two days.

On the night of Aug. 30 Mt. Pelee, on the island of Martinique, again broke forth violently, after being in a moderately active state for a fortnight. The site of St. Pierre and the whole northern part of the island is again unapproachable, owing to the heat. People had been returning to their old homes since the destruction of St. Pierre, and the eruption of Aug. 30 caught more than 1,000 inhabitants of Le Carbet, Morne Rouge and other villages. A tidal wave also destroyed a number of lives.

* * *

Interesting and important naval maneuvers have been concluded to determine whether a foreign fleet could slip by a squadron of defence into some harbor along the Atlantic seaboard and begin offensive operations against our coast towns. For several days and nights the latter part of August a squadron of United States ships, under Rear-Admiral Francis J. Higginson, were defending two hundred miles of the New England and New York coast, from an attack of an invading fleet under command of John E. Pillsbury. The result was that Pillsbury's ships were technically captured before they could reach striking distance of the coast.

* * *

The greatest event on the European program since the coronation of King Edward has been a visit paid to Emperor William by King Victor Em-

manuel of Italy. This friendly attention has special significance because of the recent renewal of the triple alliance between Germany, Italy and Austria. The visit is generally construed as a personal affirmation by King Victor of the bond which had held the three central European neighbors compactly together for nearly twenty years, and opposed a solid front to Russia on the side and France on the other. Italy's sincerity toward her Germanic allies has often been questioned.

* * *

The imperial government of China has published in the Pekin official Gazette an edict abolishing the likin duties, which have been so hated by foreigners seeking trade in China. This is assuredly one of the most important after-results of the Boxer difficulties. The likin duties were levied on goods in transit, by the local authorities, and were in addition to the customs dues. They were made the pretext for a system of extortion which made it impossible to introduce foreign goods to any great extent into China. Despite the desire of Russia and Germany to hold Tientsin as a sort of hostage for China's good behavior, the city was turned over to the Chinese on Aug. 15, by the foreign allies.

* * *

In consequence of the activity that is being displayed by the Nationalists in Ireland, many areas have been pro-

claimed by the British government under the coercion act, including Dublin city and the entire provinces of Munster and Connaught. The inclusion of Dublin is for the purpose of suppressing the chief newspaper of the United Irish League.

* * *

The cholera epidemic in the Philippines is reaching alarming proportions. At last accounts, there were from fifty to seventy cases daily at Manila, and nearly as many deaths; and in the provinces from three hundred and fifty to four hundred and fifty deaths daily. The disease prevails chiefly among the Filipinos, though there have been some cases among Americans and Europeans.

* * *

Church and School Affairs.

The annual report of Father Philip R. McDevitt, superintendent of the parochial schools of Philadelphia, shows that that diocese has 113 parochial schools established in 103 parishes. Six new schools were founded in Philadelphia within twelve months.

* * *

Rev. James Lachermeier, rector of St. Michael's parish, Erie, Pa., is in Detroit. It is said that his mission there is to consult architects with regard to the plans and specifications for a new modern school building. St. Michael's parish is free from debt and the new school is a necessity.



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A national parochial school organization was launched at the fourth annual conference of Catholic educators held in Chicago, July 9 and 10. The value of such an organization has often been set forth, and as the convention of college presidents offered a good opportunity for representatives of diocesan schools to come together, many of them journeyed to Chicago, and after several preliminary meetings decided to organize permanently. Rt. Rev. Bishop Conaty was elected president, and Rev. Francis W. Howard, representative of the parochial schools in the diocese of Columbus, O., was made secretary.

A committee to co-operate with the president and secretary was appointed, consisting of Rev. John M. Mackey, Ph.D., dean, representing the parochial schools of the Cincinnati diocese; Rev. John M. Ward, president diocesan board, Leavenworth, Kans.; Rev. J. J. Burke, representatives of parochial schools of Peoria diocese; Rev. A. E. Lafontaine, superintendent of parochial schools, Fort Wayne, Ind., and Very Rev. B. J. Mulligan, V. F., diocese of Trenton parochial schools.

They also decided to meet in Philadelphia in July, 1903, in conjunction with the conference of colleges. It was decided to make an appeal to every

diocese in the United States to send representatives of the parochial school system to the next conference.

* * *

Part of the afternoon session of the second day was taken up with a general conference on Catholic high schools, a discussion introduced by the right reverend president with the statement that this subject had been referred to in the conference of last year, and the matter afterwards presented by him to the annual meeting of the archbishops of the United States, with a suggestion of the importance of the high school movement as furnishing a link between the parochial school and the college, and also the importance given it in the general education of the country; which presentation to the most reverend prelates elicited from them a request for the suggestion of a plan by the conference of Catholic educators.

Father Burns, C.S.C., opened the discussion with an able advocacy of the necessity of a system of Catholic secondary schools, which was concurred in by all the delegates speaking on the subject, among whom were Rev. Fathers Mackey, Burrows, Mulligan, Cassilly, Bishop Conaty, Fathers Schrantz, Conway, Boniface, Dorney and Nehir; and various views were given as to the best means of establishing such high schools (whether it should be done by

the archbishops or by the various parishes, individually or in voluntary union; the position, methods and scope of such schools, the teachers to be employed therein, etc.

A motion was passed that a committee of delegates of colleges be appointed to consider the matter of the relationship or adjustment of the high school question and consult with a like committee on the part of the conference of parochial school superintendents or representatives. The right reverend chairman appointed Rev. J. A. Burns, C.S.C., president of Holy Cross college, Washington, D. C., chairman of the committee on high schools.

* * *

A state of insurrection against the enforcement of the religious associations law exists in Brittany, France. The women have taken up the cause of the nuns, and the soldiers who have been sent to close the unauthorized schools have been met by crowds of them armed with clubs, etc. Everything points to a very animated time when the French Chambers reassemble. It is announced, although not officially, that Premier Combes will take the opportunity to retire from office, without pausing to face the storm awakened by his enforcement of the associations law and the forcible closing of the nuns' schools.



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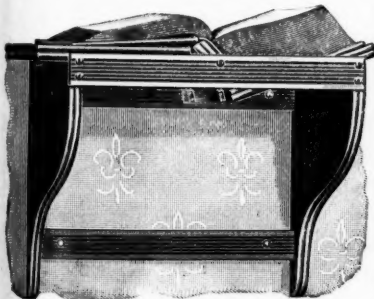
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**Expressed Heartfelt Gratitude. 10**

Wittenberg, Wis., March 26, 1898.

I recommended Pastor Koenig's Nerve Tonic to Mrs. J. R. Olson and her daughter, who were both suffering from general nervousness. The Tonic had such good effect that they express their heartfelt gratitude. Rev. E. O. Morstad.

Miss E. K. Carey, of 212 Pearl St., Baltimore, writes: A nervous disease affected my heart, head and stomach, for which I tried several physicians, but got no relief. The terrible pains didn't stop until I took Pastor Koenig's Nerve Tonic. I was so weak that I could not go across the room and my eyes were so affected that I was afraid I would lose my sight. All this trouble disappeared. I can not do half justice in praising the wonderful Tonic.

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Attorney E. H. Flick appeared before the school board of Altoona, Pa., and asked that the buildings occupied by the Sisters of Mercy at the Sacred Heart church be exempted from taxation. He cited the ruling of the court on the question of exempting similar buildings.

* * *

Brother D. Litz, of the Brothers of Mary, St. Louis college, San Antonio, Tex., celebrated the eightieth anniversary of his birth and the golden jubilee of his religious profession on the feast of the Assumption.

* * *

The new school building of the Sacred Heart parish, Los Angeles, Cal., will be finished by the first of December. It is already up to the second story. When completed it will be the largest and finest parochial building in the city and will contain about twelve class rooms.

* * *

Ground has been broken for the new parochial school, to be erected by the Rosary parish, Holyoke, Mass. Pending the completion of this structure, Rev. D. F. McGrath, who is now in Europe, has been granted permission to use the old Lyman street building for parochial school purposes. The new building will contain twelve rooms and an assembly hall, and it is hoped to have it ready for services next mid-summer.

* * *

The Dominican Sisters of the Perpetual Rosary, recently established at Camden, N. J., have received from the Pope a corner stone for their new convent.

* * *

Six sisters of the Order of the Holy Cross, whose mother house is located at Notre Dame, Ind., have arrived at St. Mary's parish, Dubuque, Ia., and are nicely situated in the handsome new residence recently erected and furnished for their occupancy.

* * *

Nazareth academy, near Bardonia, Ky., has been appointed a local center for examinations for entrance to Trinity college, Washington, by the regents of that institution.

* * *

Rev. Father William Murphy, pastor of St. Joseph's church, Granite City, Mo., has made arrangements with the Ursuline Sisters to conduct his parochial school during the coming year.

* * *

Giovanni P. Morosini, a well known New York banker, has given \$100,000 to aid the rebuilding of the Campanile of St. Mark's church, Venice, which recently fell. He is a native of that city and a Catholic.

* * *

The quarterly collection recently at Mother of God church, Covington, Ky., for the new school, brought the handsome sum of \$3,051.50. The collections for this purpose the past two years have amounted to \$26,000.

* * *

Sister M. Benigna Craden and Sister M. Elizabeth Broden, of the Visitation order at St. Louis, recently observed their golden jubilee. These two nuns made their first vows together; they have journeyed side by side together through all the fifty years, and at last together they each received the crown which consummates the golden jubilee.

* * *



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The Catholic Teachers' Society of the United States met in St. Francis, Wis., recently, for the third annual convention. A large assemblage of teachers and organists from all parts of the country were present. The opening church services were in charge of the faculty of the Catholic normal school, and Prof. J. Otten, organist of St. Paul's cathedral, Pittsburgh, presided at the organ.

* * *

The Sisters who were recently expelled from Landerneau, France, discovered a decree dated 1828 which removes them from the scope of the associations law, and they have resumed possession of their school. A crowd of people accorded the Sisters an ovation when they returned.

* * *

At St. Mary's school, Erie, Pa., an intermediate and commercial class for boys has been introduced. The class will be open to boys from all parishes in the city. They will be under direction of the Brothers of Mary, whose headquarters are at Dayton, Ohio.

* * *

Six scholarships—three recently founded and three left vacant by graduates of last year—will be open for competition at Loyola college, Baltimore, Sept. 6. The winners of the scholarships are entitled to free tuition for the four years of the college course.

At the high school entrance examinations at Chatham, Canada, this fall, thirty-two pupils of the Ursuline separate schools out of thirty-four passed successfully. The pupils of the Ursuline convent stood for admission to the Toronto Conservatory of Music and all passed. The public school inspector publicly complimented the sisters on the excellence of their teaching.

* * *

In the chapel of the Convent of Our Lady of the Angels, at Glen Riddle, Pa., Right Rev. J. J. Monaghan, bishop of Wilmington, Del., recently received the professions of faith of fifty-two young ladies who consecrated themselves to the service of the Church. The white veil was given to twenty-two postulants who had served their novitiate.

* * *

The new Cardome academy, Cincinnati, conducted by the Sisters of the Visitation, will be ready for occupancy at the beginning of the September term. The building is on the grounds of the estate of the late Governor Robinson, purchased by the sisters. It is within view of Georgetown, Ky.

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In St. Elizabeth's convent, Cornwells, Pa., two Sisters of the Blessed Sacrament made their vows Aug. 25, and five postulants were received. These sisters pledge themselves to work for the negroes and Indians.

The chapel and school of the Holy Family, Lynn, Mass., built by the Rev. D. F. Sullivan, pastor of the church of the Sacred Heart, was blessed Aug. 31.

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FRIARS' LAND SOLD.

According to a dispatch from Rome, almost all the real estate belonging to Spanish friars in the Philippines was sold before American occupation, to syndicates and corporations duly registered and legally recognized, headed by Americans living in New York.

A Washington dispatch says the War Department has known for some time that portions of the friar lands in the Philippines have been disposed of to companies, and all of the recent negotiations conducted by Secretary Root have carefully taken into account any contingencies which might arise through these transfers. The facts were fully communicated to the government by Governor Taft. The latter also explained this matter of alleged transfer to the Senate committee on the Philippines. In the course of his evidence before the committee, Governor Taft said in answer to the question whether the friars were in actual possession of the lands: "Generally, in order to avoid hostilities, they have transferred their titles to companies and retained the majority of the stock."

The sum of \$5,000 has been given by Archbishop Keane of Dubuque as a nucleus for the building fund of a school and parish building for his cathedral city.

Twenty graduates of St. Thomas Aquinas academy, Brooklyn, recently

received diplomas from the university of the state of New York, having done in the course of four years what is expected in the state schools in six years.

Three Sisters of Mercy from Mount St. Agnes, Md., will take charge of the parochial school of Trinity parish, Washington, D. C.

Rev. Francis J. Finn, S.J., has been appointed director of the parochial schools of Cincinnati.

The new St. Xavier school, Cincinnati, O., promises to be the model parochial school of the archdiocese. It is announced that the school will hereafter be free, no tuition to be charged the children of the parish, who will also receive their text-books free. The boys' classes will be in charge of the Brothers of Mary, from Dayton, and the girls will receive their training from the Sisters of Notre Dame, Sixth street.

It is probable that the Sisters of St. Francis, in charge of Holy Redeemer school, Portsmouth, O., will start a business college this fall, if suitable rooms can be secured. The college will have day and night classes and will be open to all.

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